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HUMAN COMMUNITY
AND
RELIGIOUS EDUCATION

The Brussels Exhibition, Meeting-Point of Peoples, and the Christian

by Jean BRULS, S. A. M.

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Visitors to the International Section of the Brussels Exhibition found in a comparatively small space more than fifty different nations. Each one, in a setting designed and shaped in accordance with their national characteristics, tried to express what their country is, their conception of man and the way in which they hope to ensure man's happiness.

This meeting of peoples, which lasted several months, was a privileged opportunity for us to stop and consider the following question, with its far-reaching consequences and increasing urgency : in this meeting between peoples, what ought the Christian's attitude to be ? What should be his frame of mind, if this encounter is to be positive and beneficial ?

The Atomium, centre and symbol of this crossroads of peoples, is not the first gigantic construction which men have built as a sign of their common destiny. Going back much nearer to the beginning, when, as Genesis tells us, " The world had only one way of speech, only one language. " (XL. I) Men built a tower, whose name of Babel has remained the symbol of mutual misunderstanding and the dispersion of peoples. But the era of this dispersion is past, since Christ came " to bring together into one all God's children, scattered far and wide. " (John, XI, 52).

It is, therefore, in quest of this unity which is being reestablished that the Christian will go forward to meet other peoples. But will he do so in the hope of finding again that state which existed before

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Babel, symbolized by the use of one language only, that state which existed before all diversities ? That would mean forgetting that water never flows backwards and that men have multiplied considerably since the days of Genesis. Christ gave history its meaning, He did not wipe it out. The unity He re-made between men, therefore, is of another nature. It is in Pentecost that we must see its prophetic manifestation : when a same Spirit, descending upon the Apostles in the form of tongues of fire, proclaimed by their lips the divine message of unity to "devout Jews from every country under heaven," those who heard this message, asked each other : "How is it that each of us hears them talking his own native tongue ?" (*Acts*, II, 5 and 8).

The Pentecost miracle of languages brings a vision of unity before our eyes, but a unity which embraces, and does not suppress, human diversities, discovering in them not poverty but wealth.

It is in this essentially "Catholic" perspective of unity in diversity that we shall go forward to meet other peoples.

I. *Two Wrong Paths.*

As the Exhibition is a kind of balance sheet of the world, it is worth while to glance for a moment at the past, and see how far the world has travelled.

Has respect for human diversities, which we have just mentioned, always characterized our judgments and attitudes ? Such an illusion would mean denying history.

Since the great geographical discoveries and especially since industrialization, Europe has known an era of wide expansion and hegemony, at one and the same time cultural, economic and political. Therefore, by his own success, the average European thought that no other valid civilization than his own could exist in the world ; he adopted the attitude of the ancient Romans, who considered that, apart from themselves, the whole world was peopled with Barbarians. It would be easy, but too disagreeable, to glean in the literature of the time hosts of naive and contemptuous descriptions, inspired by this attitude of mind.

The white man therefore thought that his mission was to re-shape the world in his own image ; in cultures different from his own he saw only obsolete things opposed to true progress and doomed to disappear rapidly. The Christian thought he could absolutely identify "Christian civilization" and "European civilization," with

a complacency unknown in former centuries. With as much generosity as ignorance, he roamed throughout the world, with admirable missionary zeal, spreading at one and the same time, his civilization and Christianity. No-one thought any longer that it was possible to be civilized without being Christian, and even less that it was possible to be civilized and Christian, without being Europeanized. Apart from a few more clear-sighted men, missionaries themselves, those witnesses of Catholicity par excellence, let themselves be caught by the general outlook of their century, and fell into the superiority complex which colonial expansion could only strengthen and develop.

The era of this expansion is henceforth closed and we have made progress in the true knowledge of peoples and their civilizations.

At the same time we have been forced to recognize that our own civilization was much less Christian than it appeared to be. All these reasons led us little by little to see more clearly, to come back to a praiseworthy modesty and respect for others.

The world to-day no longer seeks its unity under the sign of Western hegemony ; hope is placed in a freely-given cooperation between nations, each one finding again its cultural originality at the same time as political independence. On this level, the 1958 Brussels Exhibition shows a very definite progress over former manifestations of the same kind : the nations taking part are more numerous, but above all no people or race finds those things which formerly hurt, not without reason, their national pride. On the contrary, each one finds that respect for their personality which should never have been lost in the relationships between peoples.

Has the old outlook, which aimed at standardizing the world by westernizing it, disappeared ? Although this illusion is no longer part of colonialism, it may still be so through the veneration in which science is held.

In this Exhibition it is not necessary to dwell upon the spectacular character of technical progress achieved by man to-day. When we see the wonderful things this progress offers us, we would not be surprised to hear people say : distances no longer exist, means of action, which are, or will be tomorrow, at man's disposal, can be made available in the same way in the whole world ; means of reproducing the written and spoken word ; works of art, bring the wealth of each country within reach of everybody. Hence, a new civilization will develop, on a world scale ; everything which up to then characterized peoples in their diversity will only exist as simple folklore. Why should we take the trouble to discover and understand such out-of-date diversities ?

But is not this yet another illusion ? What peoples are putting in common are the instruments of their progress, the tools of a civilization. These tools may well be common to all humanity, but there will always be many ways of using them, reacting to living conditions which they create, because man is a free and spiritual being. In the field of modern technique, Japan has very little to envy of the great Western powers ; and yet the national pavilion shows Japan to be very different and too personal to be just another copy of a single model.

The, unfortunately very incomplete, character of this so-called Universal Exhibition runs the risk of distorting our view of things to a certain extent. The number of nations taking part is no doubt high, but all the same, if we wish to place ourselves in a truly world perspective, we must note the absence of the greater part of the countries of Asia and Africa : for various reasons, Korea, China, Vietnam, Laos, Burma, India, Pakistan, Ceylon, Indonesia, for Asia ; Ethiopia, Ghana, the Union of South Africa, amongst others, for Africa, are not represented and it is enough for me to list them for you to understand what an enormous part of humanity they total. In spite of a remarkable effort, moreover widely crowned with success, the Exhibition is still in fact western rather than a truly world exhibition. It is important that we should realize this, when we try to measure the influence of unity in techniques on the diversity of cultures.

Between 1945 and 1950 Unesco instigated a whole series of studies on problems arising out of the apparent opposition between technical progress and cultures. The results were published in 1950 in a volume entitled : *Originality of Cultures*. It contains fifteen detailed accounts by eminent personalities on the various cultures in the world to-day. At the end of the book there is the common declaration by a committee of synthesis made up of cultural experts from very different countries : Brazil, China, Egypt, United States, France, Holland, India and Mexico. These experts state : " The problem of international understanding is a problem of relationships between cultures. These relationships must give rise to a new world community of mutual understanding and respect. This community must take the form of a new humanism in which universality will be achieved by the recognition of common values, under the sign of diversity of cultures." ¹ Unity, therefore, sought, desired, ever growing, between men, but unity in the respect of diversi-

1. *Op. cit.*, p. 405.

ties : the position of the Unesco experts expresses that which the very nature of man indicated, it reverts to the Pentecost ideal.

2. *The Spirit of the Church.*

The Church has always pursued this ideal. At the very time when the colonial powers and, in their wake, some missionaries, thought they had to westernise the world, her directives never changed. In 1659 a celebrated instruction from the Congregation of Propaganda gave the following recommendations to missionaries : “ Never try, in no way ever persuade these peoples to change their rites, customs and morals, provided they are not in open contradiction to religion and morality... The Faith neither rejects nor harms the rites and customs of any nation, on condition that they are not immoral ; on the contrary, they must be protected. For it is almost part of man’s nature, and especially of nations, to esteem and love that which is their own in preference to anything else. ”

To-day this tradition of respect is more alive than ever. At the beginning of his pontificate, the late Pope gave us, in his encyclical *Summi Pontificatus* (20th October 1949), a basic text on this subject, as follows :

“ By developing and being different according to the various conditions of life and culture, nations are not meant to shatter the unity of mankind, but to enrich and make it more beautiful by transmitting their special qualities and by the reciprocal exchange of goods ; this exchange can only be possible, and at the same time effective, on condition that mutual love and ardent charity unite all the children of a same Father, and all the souls redeemed by the same divine blood.

“ The Church of Christ, faithful depositary of the divine instructive wisdom, can neither think, nor does think, of attacking or under-estimating the special characteristics which each nation, with jealous devotion and understandable pride, guards and considers as a precious patrimony. Her aim is supernatural unity in a love universally felt and practised, and not exclusively outward standardization, superficial and therefore debilitating. All orientations, all solicitude directed towards wise and ordered development, are special tendencies and forces, inrooted in the innermost fibres of each ethnical branch, provided that they are not in opposition to the duties of humanity deriving from the unity of origin and common destiny, are greeted by the Church with joy and have her maternal blessing. On many occasions, in missionary activity,

the Church has shown that this rule is the guiding star of her universal apostolate. ”

Pius XII has always made this guiding star shine ever brighter, to the point where we can say that respect for civilizations and cultures is one of the major themes of his pontificate. “ The missionary is the apostle of Jesus Christ, he said on 24th June 1944. His mission is not to transplant purely European civilization in mission countries, but to prepare peoples whose culture sometimes dates back a thousand years to welcome and assimilate Christian elements of life and morals, which must harmonize naturally and easily with all healthy civilizations, bestowing upon them perfect capacity and strength to insure and guarantee the dignity and happiness of man. ”

Unrestricted with regard to all human cultures, the Church cannot agree to be bound to any particular one : Pius XII stressed this in his Christmas 1945 Message on the supranationality of the Church ; he repeated it on various occasions and, in particular, to Indian Catholics in 1952 : “ The Church belongs to the East as well as to the West. She is bound to no particular culture. ” And again these very specific words addressed to a group of historians received in audience in Rome in 1955 : “ The Catholic Church is not identified with any given culture ; her essence forbids this. She is, however, ready to foster relationships with all cultures. She recognizes and allows to continue that which is not opposed to nature in such cultures. But to each one of them, she brings in addition the truth and grace of Jesus Christ and thus bestows deep affinity upon them ; this is how the Church most effectively contributes to bring peace to the world. ”

The Church provides humanity with an infinitely deeper and more total unity than any unity of human origin. And yet, as the encyclical *Mystici Corporis Christi* states, “ the strength of their mutual conjunction, although interior, links the members between themselves in such a way as to allow each one absolute possession of his own personality. ” This is because unity and diversity here derive from the same source : the artisan of unity of men in Christ and in His Church is none other than the Holy Spirit, that same Spirit who “ distributes His gifts to each one as He wishes ” and thus manifests in the diversity of human achievements the infinite riches of His creation.

To seek unity in uniformity would mean disfiguring not only the work of men, but the very work of God. The catholicity of the Church must not only spread in the quantitative sense : the number of Christians and their geographical distribution are only the ne-

cessary stage towards the achievement of qualitative catholicity. Not only all men, but the whole of man, must be incorporated in Christ. It is precisely by their immense diversity that they will manifest the manifold splendour of the Lord's gifts. "Let them all be Catholic, but let them not all become Latins" wrote Pope Benedict XIV to the Eastern Christians in 1755. It is by bringing with them all the variety of their cultures and psychologies, expressing the same Christian life in ever new forms, that the peoples of the earth will give the Church all the radiance of her face.

"That is why, says the encyclical *Evangelii Praecones*, the Catholic Church neither despises nor rejects pagan teaching, but rather assumes and completes it, once all error and impurity has been eradicated. She acts in the same way towards liberal arts and disciplines, which, in many peoples, have reached such a high degree. She welcomes them warmheartedly, cultivates them carefully and sometimes impels them to heights they have never reached before. Neither is she opposed to special customs in peoples, nor to their traditional institutions, but, in a way, consecrates them. In the same way, modifying the theme and aspect of their feasts, she uses them to serve the celebration of the holy mysteries and veneration of martyrs."

These various gifts to the Church complement each other : each nation has its own genius and hence, its own way of bringing to light the unique truth and living the same Christian life ; each people, therefore, has its special vocation in the Church and must bring to the building the stone which that people is alone able to hew. As long as a people has not contributed its original collaboration to the common work, there will always be something lacking in the determination of the mystery of the Church. The Church therefore needs all the peoples of the earth in order to express adequately her fully Catholic form. Our way of being Christians, understanding Revelation and living it, depends on what we have received from the Jews, the Greeks and the Latins, who, before ourselves, assimilated the Gospel and gave it an expression enriched by all their ancient wisdom. The Christianity we carry to the world is in its turn enriched by all our experience. It must be enriched still further by everything we can learn from an Asia and an Africa which have become Christian and yet have not rejected anything valid in their ancient cultures.

3. *The Soul of a People.*

During Whitsuntide a Congress of Universal Christian Humanism was held at the Brussels Exhibition. We heard authorized voices of

very different peoples telling us about the depth of their soul and what gushes forth as a result of the meeting of their soul with Christianity. Their testimony permits us to illustrate by means of a few concrete examples what we have just said.

Professor John Wu represented China. He pointed out to us that at the wedding of Cana, Christ did not change the jars containing the water which He turned into wine. Why therefore cannot Christianity leave intact the forms of Chinese thought, when it changes the content, replacing the truths of human wisdom by the transcendent truth of Revelation ? In the immediate application of his allegory, Professor Wu gave an account of Christianity remeditated within the framework of pre-Christian Chinese thought. " Is not the quality which perhaps best characterizes the Chinese soul, said he, that joy which springs spontaneously from inner harmony ? In his best moments, the Chinese is in harmony with the whole world. The rhythm of his life plays in perfect tune with the rhythm of the world ; better still, the two rhythms are melted into one ". We might say that, while the Westerner analyses the world in order to dominate it, the Chinese observes the order of nature in order to integrate himself harmoniously into it. Confucius formulated the basis of this harmony in six relationships. Taking one of them as an example, the relationship between son and father, John Wu showed us how the virtue of filial piety which derives therefrom, and which is a fundamental virtue for the Chinese, excels in expressing and regulating just as perfectly the relationship between man and God, as Christian revelation teaches us. Here I would like to refer you to two excellent books *Beyond East and West* and *The Interior Carmel* where John Wu renews our Christian vision by shedding the light of Chinese thought upon it. They furnish us with one of the most beautiful examples of that enrichment which the diversity of cultures brings us in Christianity itself.

Indian thought differs just as much from Chinese as European thought. It is interested neither in dominating the world, nor in being in harmony with the world. On the contrary it seeks to detach itself from the world, seeing therein only the play of illusions. The Hindu interiorises himself, trying thus to raise himself towards the Absolute. An Indian Jesuit, Father Jerome D'Souza, showed us the deeply religious orientation of this search and how Christian truth can, at one and the same time, purify it of error and make it reach its aim. The Church of India is very busy at the moment seeking a formula of Christian teaching which will be in harmony with Indian traditional thought. In 1956 a Study Week was devoted to this subject, and in January of this year Seminary Rec-

tors and Professors met to study a way of assuming Indian thought into philosophy and theology being taught to future priests. It is quite clear that this is a long term job, requiring much prudence and competence. But we can already see what a new and vivid hue it will bring to the expression of our faith, when the work is completed. The whole of India's tradition makes her a privileged witness of the primacy of the spiritual, and this is what our world of today needs the most.

In India as in China, the Gospel is faced with elaborate and very ancient cultures. But what do they find in dark Africa ? What can we expect from Africans, other than that they be good pupils and faithfully repeat what we have taught them ? An African priest, Father Malula, completely shattered this naive view. He had no trouble in showing that religious beliefs and customs in non-Christian Africa are not that conglomeration of uncouth superstitions and barbarian rites which some people persist in considering them to be. There is no doubt some fetishism and magic, but beyond these deviations, the African soul is alive with true religious feeling, which makes him feel that God is very near and very paternal. Revealed teaching on divine filiation and Christian brotherhood find, in the African soul, a field already prepared to receive it, to vibrate therein with such intensity that the deception is all the more painful when the African, having become Christian, thinks he sees that we, his elders in the Faith, are not logical with that which we believe. To have an idea of what Dark Africa brings to us, is it not enough to visit the Mission Pavilion of the Congo and Ruanda-Urundi, and have personal experience of that welcome so full of warm fraternity which the Africans extend to us ? " And who can say, wrote one of them, if the vocation of Christian Africa is not to give back to the Church today the community sense and mysticism of the apostolic era ? "

I will not enlarge upon what speakers of this Congress told us about Japan, Europe, United States and Latin America. But I cannot omit mentioning the presence of His Grace Mgr. Nabaa, Greco-Catholic Archbishop of Beirut, who spoke in the name of the Arab world. His sole presence was a capital lesson on our subject. We tend far too much to confuse the Latin Church with the Universal Church. It is understandable that having thus reduced the Catholic Church to one only in tradition and form, we have some difficulty in being unreservedly accessible to this diversity in unity of which we are speaking. We forget that the Church has never been reduced to the uniformity of one liturgical language only, one theological expression only, one ecclesiastical discipline only,

and one spirituality only. Our theology and spirituality are the fortunate result of complementary contributions by the Greek Fathers and Latin Fathers. It is enough to have been present at the Eastern liturgy in order to understand how an identical faith can be expressed in different forms and make the most of aspects of doctrine and Christian life which are different from, but just as essential as, those which we prefer. The existence of the Eastern rite Church is the finest proof of the traditional character of the hopes which we have just expressed when speaking of China, India or Dark Africa.

Conclusion.

You may be thinking perhaps that we are very far from what we can discover at the Exhibition ... We are not as far away as it would appear.

First of all, it must not be forgotten that the Exhibition is not only a series of pavilions to be visited. We must also take into account the important series of lectures, congresses, cultural manifestations of all kinds which are organized and which complete on the highest level all that is exhibited in the pavilions.

We are much nearer than it would appear for still another reason. The characteristic genius of each people, which we hope to see expressed in the multiple face of the Church, is already expressed in other forms in the conception of a national pavilion, in the art and workmanship which decorate it, in the way of presenting the destiny of man and his progress towards happiness, in the hierarchy of values which is expressed in the presentation itself. It is through very concrete human achievements that we will try to discover the original physiognomy of each nation.

Our action will not be dictated by a desire for escape and exile which would be fed in our eyes by everything which appears to be strange, bizarre or exotic. Even less will it be guided by a wish to make comparisons which we can always turn to our advantage.

We shall go to this encounter between peoples with a desire to see better expressed, by man's collaboration, the immense richness of the work of God, in the hope of seeing the Church assume all this richness to make it, in and through Christ, praise rendered to God "for each of us has one body, with many different parts, and not all these parts have the same function ; just so we, though many in number, form one body in Christ, and each acts as the counterpart of another." (*Romans*, XII, 4).

I. The Human Community
Saved and United in Christ

The Human Community in the Light of Revelation

by Jean GALOT, S. J.

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1. *In the Image and Likeness of God.*

Man is gregarious ; he is born into a family, belongs to various social groups, in particular to a nation, and is conscious of being a member of humanity. This community aspect is essential in every human life ; an individual can only develop in society. As a child he is educated by and with others ; as an adult, he is part of a social environment. This environment is not a reality added as an afterthought to the individual's human nature ; it is a fundamental need of nature, and we may say that, concretely, it forms part of it. Human nature is not individualist and never tends to make man into an isolated being ; it fundamentally includes community relationships.

Why is there this essential aspect of community in human life ? Our intelligence falls short of explaining this ; it simply notes the fact that our nature requires it. But why does this requirement exist ? Here Revelation enlightens us. Man was created in the image and likeness of God ; and the very being of God is characterized by the mystery of the Trinity. In one divine nature, there is a community of Persons. Men are therefore a community because God is community. The Creator wished the human community to be a replica of the divine community.

Through the mystery of the Trinity, we understand that it is a perfection for man to live in community. Without this mystery, we might have wondered if the communal aspect of the human being were not due to some imperfection of the creature, incapable

1. See a biographical note in *Lumen Vitae*, 1954, No. 2, p. 175. — Address: 95, route de Mont-Saint-Jean, Eegenhoven-Louvain, BELGIQUE (Editor's note).

of being self-sufficient and obliged to seek support in others, on account of his individual weakness. In the necessity for living in society we might have seen proof of each individual's incapacity, and concluded that this way of living was imposed by human limitations, a sign of inferiority. The divine Trinity shows us, on the contrary, that communal life is not an imperfection but really a true perfection, because it is a kind of life proper to God. The social aspect of man therefore is part of his nobleness and dignity. The more man is fundamentally called to live in community, the more he is fundamentally called to live like God Himself.

The mystery of the Trinity also teaches us that no opposition should be placed between person and community. The development of the person, in all that which is original in his individuality, is neither hampered nor counteracted by the presence of other persons with whom he constitutes a society, but is on the whole encouraged by it. No persons are more developed, richer in their respective originality than the divine Persons, nor are there any who are more intimately mingled and blended in a common life. There is no more eloquent example to prove that it is in the community that the human person can know his maximum development, and it is in union with others that he can grow fully, become more himself with his own virtualities.

But it should be noted that, in acknowledging the stimulant which the community gives to the development of the person, there is no question of a priority of the person. It would be regrettable if the individual considers the community simply as a means of obtaining his personal development. The community is not an instrument at the service of the person. In fact, person and community are posed together. It is thus with the Trinity, where the Divine Persons only exist each with and for the others¹. In the same way, human beings must not seek themselves by enslaving the community; they must wish to be with others and for others, and they will develop in the measure in which they give themselves to others and enter into community with them. Perfection is, at one and the same time, personal and communal; the more someone lives for others, and forgets himself, the more he contributes to form the community and develop in depth therein.

Inversely, the superiority of the community must not be proclaimed to the point of sacrificing personal destiny thereto. The

1. J. GALOT, *Le cœur du Père*, Paris-Louvain, Desclée De Brouwer, 1957, p. 41.

ideal does not consist in absorbing the personality in the communal fusion, weakening that which is properly individual in each one in order to strengthen that which is social. It is not by ill-treating or mutilating persons that we really unite them between themselves. An authentic human community is only constituted conditionally on the sincere respect for each person, with his liberty of development. Such is the ideal suggested by the mystery of the Trinity, where the community is not established by a diminution of persons but, on the contrary, implies their free unfolding.¹

The community of the Father, the Son and the Holy Ghost thus form the model according to which each human community must be constituted, in a balanced position where person and society develop together, in a liberty which encourages the more complete and more conscious gift of self.

2. *Unity in Adam, and Unity in Christ.*

The human community, created in the likeness of the Divine community, has had its whole destiny committed in the drama of sin and the redemption.

The drama of sin shows how deep communal solidarity is. The transgression committed by the first human couple immediately affects all their descendants. With the transmission of life through generations, the original sin, state of inimity with God resulting from the offence, will be transmitted. In this way human solidarity appears far more moral than physical.

This commitment of the whole human race in the original sin shows at the same time how, from the beginning, the whole community of men, in all times and in all places, was before the eyes of the Creator. Apparently isolated in a world where they were the first human beings, Adam and Eve were in reality surrounded by the whole of humanity, whose representatives they were. Thus we understand, in the light of the consequences of their fall, that a man is never isolated in his moral conduct, and that each act has repercussions on the whole of mankind. Certainly, Adam and Eve were in a special situation, as ancestors of the whole race, charged to represent it, in such a way that we may talk of a first unity of men in Adam. Under this heading, the first sin had wider consequences and a more radical power of propagation. But it is the privileged

1. See F. TAYMANS D'EYPERNON, *Le Mystère primordial*, 2^e éd., Brussels, Desclée De Brouwer, 1950.

application of a more general principle, according to which all sin, whatever it may be and whoever is its human author, harms the whole of humanity. Each man has ties with all the others, and the evil he commits falls on them. In all sin there is a universal communal incidence.

What is more important is that sin tends to destroy, disintegrate, the community in which it spreads. The break between man and God brings the break between men themselves. That is the truth taught in the Bible in the story of the Tower of Babel; when human pride rises up in face of God, division comes between those who were united, and makes their collaboration impossible (*Gen.*, XI, 1-9). Quite often the Old Testament talks of the dispersion of the Jewish people, the punishment for their sins. By the first sin, Adam and Eve had posed a principle of division in the human community, the principle of all wars, quarrels and inimities between men. In Adam, humanity will henceforth only find a unity vowed to its own destruction.

But by acknowledging the dispersion as a fact, the Old Testament announced the great reunion of all men which God would accomplish at the moment when He would grant His salvation to men. By the Redemption, the unity of men has been restored, being henceforth founded on Christ. By obtaining, through the sacrifice of Calvary, the reconciliation of humanity with God, Jesus operated the reconciliation of men between themselves. It is He Who reconstituted the human community and Who is the permanent source of its unity. In the Saviour, humanity regains what it had lost in Adam, and on a higher level : henceforth, its unity is no longer that of a human ancestor, but that of the Son of God Incarnate Who communicates to His human brothers a same divine life. It is therefore properly a divine unity which animates the human community : in Adam and Eve, this community was created in the likeness of the divine community ; in Jesus, it is raised to the level of the Trinity, receives the Trinitarian life, is introduced in the circuit of divine love and participates in its transcendent unity.

It must, moreover, be added that this unity of the human community in Christ was decided by God even before the disgrace of Adam had been decreed, with the extension of the sin to his descendants. In the story of the fall of the first parents, the promise of the Redeemer is set forth before the sanctions taken against the guilty ones. By this mysterious announcement of the Christ to come, God promised to save men and their unity, and only afterwards did He make them bear the consequences of the fault and its effect of division. Before being lost in Adam, unity was

therefore already restored in Christ.. In addition, to those who are surprised that human solidarity may have considerably widened the damage caused by the sin of one couple, come this comforting truth that solidarity first of all tends towards good, and that, even when it carries evil with it, it is above all else destined to make all mankind benefit by the redemption of Christ.

Still further, some of St.Paul's declarations authorize the statement that in the divine thought, already before the creation, the unity of the human community was envisaged in Christ. Before even producing the world, the Father had predestined men to be His adopted sons in Jesus (*Eph.*, I, 3, 5), and when the creation took place, it was achieved in view of Christ, in such a way that all things hold fast in Him, have their cohesion or unity in Him (*Col.*, I, 16, 17). In the divine plan, Christ was consequently, since the very beginning, the foundation of human unity.

From the beginning, unity in Adam is the picture of unity in Christ. That shows to what extent Christ is the root of the human community, which has never been united except than in Him.

3. *The Church, Visible Unity of the Community Gathered Together in Christ.*

The unity of men in Christ does not only take place in an invisible manner, through the spiritual tie linking, or tending to link, each human being to Christ. It takes a visible form, in the Church which Jesus Himself founded, and which continues His Presence and Person here on earth. The Saviour did not wish to stop at constituting an interior unity, of thought, life and deep feelings in humanity ; He expressly established an exterior unity in a visibly structured society ; for the whole man, body and soul, with all his external and social behaviour, is committed in the unity. Hence the community takes the name of Body of Christ ; Mystical Body no doubt, animated by a spiritual life ; but truly Body, a visible organism endowed with a manifest and apparent unity.

In the Church, all the splendour of the unity which Christ came to bring to men, is revealed. And the most eloquent testimony of this is just that strength of the Roman unity, so bitterly fought by some because it hampers the human tendencies to independence. Testimony all the more striking that those who have left this unity are delivered up, more and more to the forces of desintegration and dispersion. Christ had the temerity to put at the head of His Church an authority where the transcendence of unity would be attested,

authority of His representative as supreme shepherd and infallible guide of all the faithful. Throughout the centuries, as and when the Church developed, the power of this authority became more and more manifest, and the visible unity of the Church has never ceased to grow stronger.

The Church is, in fact, a unity in progress. Of course, from the beginning, she possessed the immutable principle of her unity, and the essential structure of the authority of the apostles and their Head. She also possessed, from the beginning, an international diversity which is grouped in this unity: from the time of the preaching (use of various tongues) on the day of Pentecost, people of all nations entered the Christian community. But it is remarkable to see that, with the centuries during which the diversity has ever increased, by more and more universal expansion, the unity of the Catholic Church has nevertheless become ever stronger.

This strengthening of unity not only happened on the exterior plane, by an ever more acute awareness of the power conferred by Christ on the chief of His apostles, and by a more and more conspicuous rallying of the faithful around the Papacy, but also in the mystical and invisible field, by a deeper intimacy of the faithful with Christ Himself. The development of this intimacy is favoured above all by more and more persevering participation in the sacrament of the Eucharist. The Eucharist is the great factor of unity in the Church, as St. Paul said: "The one bread makes us one body, though we are many in number." (*I Cor.*, X, 17). If all the sacraments contribute to increase charity and unity, this role predominantly belongs to the Eucharist.¹ It is the sacrament which most closely unites each member of the faithful to Christ, and, consequently, unites more the faithful between themselves. The first link among Christians is not their love for each other, but the love which binds them to Christ; the ecclesial community is not anthropocentric, but theocentric. The Eucharist plunges more and more Christians in Christ as the gushing source of their unity.

4. Other Visible Communities.

Apart from the universal Church, there are other visible forms of community. Their foundation must be specified, if we are to understand their role.

1. See F. CHARMOT, *Le sacrement de l'unité*, Paris, Desclée De Brouwer, 1936. — I. KOLOGRIVOV, *Le sacrement d'unité et de vie*, Bruges, Beyaert, 1954.

There is hardly any problem regarding the more restricted communities with a religious aim, which are part of the Church. Whether it is a matter of local Churches, parochial communities or societies whose aim is to develop a life of the highest perfection in their members, all these communities are a particular expression of the great ecclesial community, and have their foundation in Christ to Whom they owe their life and unity, unity which is integrated in the unity of the whole and gives it strength. The parochial community, in particular, is an image of the whole Church, and aims at the concrete achievement by the faithful of a life in society under the direction of a pastor.

But how can we consider the other human communities, those which pursue a secular aim and in no way pretend to call for a religious attitude? Have they a purely natural foundation? We might be inclined to think so, and assign the unity of a race or will to live together as the foundation of the national community of a State; in the same way, economic groups are explained by converging interests, and the family is based on a deep tendency of human nature. However, this first foundation, the most obvious, must still be considered in a higher perspective, the supernatural perspective, for there is nothing in nature which is not committed in the order of grace. The renewing action of Christ is extended to all creation; all that which is earthly is destined to be restored in Him, under His domination and in His unity (*Eph.*, I, 10). Consequently, there is unity finally only in Him, and all natural tendencies towards unity are in reality prompted by a supernatural inspiration, which makes them cooperate with the great divine plan of unification of the world, under the ascendancy of the Saviour. Every community, even political or economic, has as ultimate role to contribute to the unity of the human community in Christ, and find therein its ultimate foundation.

Thus, it is through Christ that the unity of mankind progresses, even in fields which are not strictly religious. We would particularly like to stress this truth in regard to international political society. The contemporary age manifests a more and more acute tendency to constitute and develop such a society. Up to now, there were traditionally two kinds of societies which were called perfect societies, one destined to insure the integral spiritual well-being of men, the Church; the other charged to procure their temporal well-being in a complete manner, the State. By the State, was meant the national State, because it is the only kind of State which exists. But the parallel with the Church suggests that the perfect society in the temporal field ought to be the international State.

And if there is a present orientation towards the formation of this State, of which the League of Nations and the United Nations are the first outlines, it must not be forgotten that the universalist ideal of the Christian religion has prepared minds for it. It is the doctrine of Christ which is acting, and pushing forward this dream of human unity. The Church presents the first pattern, already very ancient, of international society, as at the very moment of her foundation, on the day of Pentecost, she took on this international character, and was instituted by Jesus in order to group all nations in the Kingdom of God.

5. *Accompaniment and Outcome of Unity in Christ.*

To determine the foundation of the community, we still have to mention a few essential aspects of unity in Christ, for this unity is more complex than would appear at first sight ; its mystery must be understood in relation to all the wealth of the mystery of the Redemption, as well as the mystery of the Trinity.

In the mystery of the Redemption, Christ appears as the new Adam, He who comes to atone for what Adam had destroyed and found a new humanity. But in the beginning, Adam was not alone, and we know that Eve's role in the first sin was important, so that the transgression was really the work of the first couple. In the divine plan, there had therefore to be, by the side of the new Adam, a new Eve, who would contribute to save what the first had lost. With Christ, from Whom she had moreover received all her sanctity, Mary collaborated to obtain the salvation of humanity. And more especially she united with her Son for the restoration of human unity in love. At Calvary, she suffered for this unity, for the gathering together of those who had been dispersed ; woman thus played a special role in the constitution of the new community.

In addition, this role was immediately consecrated by the Saviour in a definite way. By instituting, on Calvary, the universal motherhood of Mary of all His disciples, Jesus established His mother as link and factor of unity between Christians. Christians are more deeply united between themselves because they have, in the order of grace, one sole and same mother.¹

Still further, facts shew that this motherhood of Mary constitutes a link even with certain people who are outside the Church. It is

1. See F. M. BRAUN, *La Mère des fidèles*, Tournai, Casterman, 1953.

striking to see that the veneration of the mother of Jesus brings an appreciable number of Mohammedans close to Christians, in spite of the radical differences, and often hostility, between them. Mary appears as a promise of unity which, one day in the distant future, will be achieved in Christ ¹.

Unity in Christ is therefore accomplished with the help of the universal motherhood of Mary. It also implies the action of the whole Trinity : this is the final aspect of the foundation of the community which we would like to stress.

The event of Pentecost, when the Church was officially constituted as such, shews us that unity is actively produced in the disciples of Jesus by the Holy Spirit. Christ acts in souls through the Holy Spirit, sanctifying by Him and therefore unifying by Him. To the Holy Spirit belongs the mission of bringing men closer together and binding them to Christ. The Holy Spirit puts supernatural yearnings for unity in the hearts of men and drives them to put it into effect. It is the Holy Spirit Who is called the soul of the Mystical Body. The Holy Spirit is essentially a Spirit of union.

We also see, moreover, that this role of the Holy Spirit is found in the prolongation of His very Person, Person Whose characteristic is the unity of the Father and the Son, resulting from their mutual gift. Having this value of unity in the interior of the Trinity, the Holy Spirit spreads the divine unity in the world.

The Holy Spirit operates this unity by bringing men to Christ, in order to bring them finally to the Father. For it is the Father Who is the aim of all unity, as He is, moreover, the first source.

The first origin of the human community, we have noted, lies in the project which the Father had formed, already before the creation, to make us His adopted sons in Jesus Christ. The basis, therefore, in the first place, of all unity between men is the will of the Father who wished to be the Father of us all. The dream of unity is firstly that of a paternal heart.

This is the dream which Christ came to achieve here on earth. The Son of God became flesh, suffered and died so that His Father may become Our Father and that we all be gathered in the unity of His paternal love. Hence, already on the morning of His Resurrection, when He had just finished His work of redemption and be-

1. See J. GOUDARD, *La Sainte Vierge au Liban*, Beyrouth, Imprimerie Catholique, 1955. — ABD-EL-JALIL, *Marie et l'Islam*, Paris, 1950. — P. MULA, *Comment certains milieux islamiques ont réagi au stimulant de quelques manifestations récentes de la doctrine et de la piété catholiques concernant Marie*, in *Virgo Immaculata*, Rome, 1957, pp. 268-281.

gun to distribute its fruits. He sends His disciples a message which presents the Father at one and the same time as being His Father and theirs : " My Father and Your Father " (Jn, XX, 17). Henceforth the disciples are gathered with Him under a same Father. The unity of the Father is the supreme force of cohesion, the supreme link of the human community. Each time the Christian begins to pray in the words taught by the Saviour, he puts into words, by the invocation " Our Father " the most complete foundation of human unity.

In this foundation, he expresses, at the same time, how much this unity is that of love : the community of men was invented by a paternal love which arouses a brotherly love, a universal fraternity wherein Christ is the first among those whom He made His brethren.

The Gospel Ideal As Leaven of Unity

by René CARPENTIER, S. J.

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Nothing is more positively averred in the Bible than the excellence of unity ; in St. John, this is the sole theme of the sacerdotal prayer, that peak of Holy Scripture. Unity is revealed as the major concern of the Heart of Christ, the decisive condition for the success of His work, and the solution of all the problems of the Redemption.

In the ideal of life which Jesus taught us, with infallible authority, it is, therefore, normal that we seek the actual conditions of such unity, the aspiration of every human heart.

The object of this article is to examine how the Gospel ideal of unity can be integrated in a catechesis for all the faithful.

1. Preliminary Problem.

First of all, we must admit that fraternal communion, and the unity deriving therefrom, are obviously not achieved in the same degree in all various ways of understanding and practising the Gospel ideal here on earth. Here we are dealing with the two types of community in the Church : the community of perfection of the religious state, and the community of the faithful living in the world. The former does seem to attain unity as perfectly as is humanly possible. The latter, on the contrary, although it benefits in full by

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the sanctity of its members in the invisible unity of grace, it achieves only very limited, and somewhat vague, collaboration in the visible order (the only fully social order) ; people living in the world are in a very different society from that of the Church, whose unity is based on quite other principles.

Are not these two communities of the Church totally different from each other, in spirit and practice ?

If we believe that the authentic evangelical ideal is to be found in that part of the Church called the state of evangelical perfection, ought we not to leave it out of general catechesis, as it has nothing to do with the usual aim pursued by society ?

On the other hand, if we are to apply the evangelical ideal in the community of the faithful living in the midst of a secular world, ruled by its own laws, must we not admit that the Gospel, while founding a " church, " has nothing " social " about it, in the sense that it did not deal with the problems of human society, decreeing only the great laws of charity and justice, to be applied from above in the earthly society ?

This problem is too vast to be discussed fully in a short article. I will therefore simply ask my readers to accept the following working hypothesis : the object of Christian catechesis is always, in one way or another, the *mystery of the Church*. In this mystery, however, the states of perfection, and especially the " public " state of perfection which is religious life, are officially charged, in virtue of their canonical institution, to *manifest and develop the fully matured evangelical ideal among the people of God*. It would therefore seem to be absolutely necessary to integrate this evangelical ideal, which the Church has obviously placed in the midst of all things visible, in catechesis for everyone. If we omit the state of life which the Church definitely presents as " perfect, " we run the risk of giving only a very imperfect, and perhaps dangerously poor, idea of Christianity.

This theological reason is, moreover, borne out by the discovery made early on in Christian tradition of the distinction between " precepts " which are obligatory for all, and " counsels " which are simply suggested. This same tradition has, moreover, always proposed a practice " in spirit, " which is recommended for everyone (*Beati pauperes spiritu*), in addition to the effective practice of these counsels.

2. *Catechesis of Unity, Based on the Ideal of Evangelical Perfection.*

I would now like to examine the powerful leaven of unity in the evangelical ideal which the state of perfection keeps before our eyes, and bring out not only its catechetical value, but perhaps at the same time confirm my original hypothesis. I shall deal with evangelical "poverty" only, the first component of the state of perfection, which we find on every page of the Gospel, and which is of the utmost urgency in the present divided state of the world.

When we consider the problems aroused by communism, we find that social conditions are the burning question of the day. After a century of mechanisation and industrialisation, the world has split into two blocks; relations between the two are far from reassuring, apparently by reason of the social system, one side wishing to develop the existing system, the other wishing to impose entirely different methods.

Does the Gospel leave us high and dry in this situation? And has the Church to-day nothing but principles to put forward in the fight against her avowed enemies? Is there no concrete social achievement we can show men of goodwill?

Even a cursory examination of the tangible results of early catechesis, as illustrated by the Christian community during the early centuries, shows that the reply to the above questions is a definite "No." From the point of view we are dealing with here, we must begin by delving into history to learn what the apostles preached and what effect it had.

In the beginning, Christian love for one's neighbour was understood as an invitation to create a *new social order* here on earth. In the *Acts of the Apostles* we read the description of this community ideal which, throughout the ages, has played an immense role in the orientation of Christian sanctity. "There was one heart and soul in all the company of believers" wrote the author. As a result, they established a new system of sharing goods on a strictly fraternal basis. "None of them called any of his possessions his own, everything was shared in common." A few pages further on, we have another description: "All the faithful held together ... all those who owned farms or houses used to sell them, and bring the price of what they had sold to lay it at the apostles' feet, so that each could have what share of it he needed" and, in conclusion, "None of them was destitute."

These texts call for the following brief comments :

1) Far from illustrating a fortuitous and short-lived achievement, these texts were the letter of catechesis during the early centuries of Christianity.

When the *Didache*, probably between 125 and 150 A. D., warned the catechumen : " You will share everything with your brother and will not say that something is your personal property : for if you share together the same spiritual goods, how much more will you share perishable goods " it echoed the descriptions in the Acts and more than one of St. Paul's sayings. It struck the same note as several texts by the Apostolic Fathers and Tertullian, when he wrote at the end of the second century : " Christians share all in common. " We also see it in the pagan Lucian's ironical astonishment when he saw the Christians' indifference and custom of sharing, which, according to his information, were characteristic signs of the members of the sect.

2) It will perhaps help us to interpret this " putting in common " if we see the prolongation of these texts in the *Acts* throughout the first centuries. First of all, there is absolutely no reason whatever to believe in even a remote prefiguration of present-day communism. Hence the right to possess property is not under discussion. This right, which we hear to-day on all sides, is not even mentioned. In those days, the Church had no connection with civil society, nor with those institutions in which she later took part, going as far as trying to harmonize the two cities ; this was somewhat dangerous for the Church, always unstable, and no longer exists to-day. The wealthy Christian does not lose his possessions ; he has the privilege of giving. Speaking of the poor of Jerusalem, St Paul wrote that what was needed was equality.

3) A better expression for " putting in common " would no doubt be " charity-sharing, " as distinct from our " charity-pity. " To-day, alms-giving seems to us to be a gesture of mercy ; the extremely vague measure of this mercy is related to the donor, to his social status, which he has the " right " to keep. On the other hand, charity-sharing, not based on strict requirements, is not only not calculated, but springs from another principle, namely : true love does not tolerate inequality. The latter exists and cannot be avoided, but charity, conceived in a *spirit of sharing*, readjusts matters. Seen in this light, we realize how different charity is from a palliative, ever insufficient and always humiliating for others. Such charity in no way obliges man to exhaust his means of income

rashly. This was no doubt the enthusiastic error of some of the "poor" of Jerusalem. Charity establishes (and nothing forbids it being done wisely) equality based on mutual love. Inequality is unbearable to those who love each other. I do not necessarily mean my brother to have too much of everything. For those who practice "friendly sharing," riches, as such, have no meaning; they aspire to a large surplus, which can always be used to increase personal property or make good losses. What I want is that my brother, like myself, may have all he needs and in such a way that he will not be inferior to me. Goods then lose this character of exclusive hold, synonymous with right of possession. They are, therefore, always *ready to be shared*. Such is, no doubt, the meaning of the texts cited above.

4) Catechesis of "putting in common" does not, therefore, speak of requirements, deriving from theories on property. It proposes an aim, an aspiration, with concrete achievements to be sure, but which have to be carried out successfully each day, through the love animating brothers and doomed to disappear when these brothers, multiplying between the periods of persecution, become too numerous. It will then receive an even stronger impetus from quite different movements in the earthly city.

5) When that time came, the hopes of the early days, transmitted intact by general catechesis, but later forgotten in the public organization of the community, were taken up again by those who wished to live the "apostolic life" to the full, as described in the Acts. Going away into the desert, free to reestablish the "society" of the Gospel, they succeeded in instituting Christian perfection in a henceforth separate community, where renunciation of right to property, this time pushed to the extreme, flowered freely in an organization which was handed down to us under the name of evangelical "poverty." But this name must not veil the principal meaning: the value of unity and fraternal community which it clearly derives from evangelical catechesis.

In conclusion, the Christian community was split into two parts. Obligated to remain faithful to its mission, the community of perfection seems from now on to be separate from the community of the faithful by its ideal of counsels and, first and foremost, by evangelical poverty. In reality, this community remains in the world and reveals a society of peace and concord, which forms the heart of the mystery of the Church and remains the authentic fruit of the Apostles' catechesis of the Gospel.

3. Importance of This Catechesis as Factor of World Unity.

Let us now examine in detail this ideal of social union, and the importance of the help it gives men to-day in their efforts towards unity.

We must first analyze the human tendency to possess, and see the ferment of division which, contrary to Christ's efforts, it continuously spreads throughout our social system.

Having its source in human nature, the tendency to possess, in itself (such as in a world without sin) appears to be sound and noble : it urges man to make the most of God's gifts, to produce, to seek. It is a power of progress, an artisan of great works. Our aspiration to possess did not lose this fundamental value after the fall.

In our world of to-day, where living means effort, the tendency to possess renders more immediate, more down to earth, and more humble services : everyone considers these most common manifestations of our desire as natural and even indispensable. The child or grown-up who, for example, has no sense of the meaning of money, will never be able to look after a family or enterprise.

Going a step further, we see the tendency to possess strengthened by a very powerful ally : the right to private property. Here we begin to see in ourselves the " wound " of original sin. The tendency to possess is irreparably mixed with egoism : the egoism of possessions. But egoism opposes man to others, which is in no way desired by nature.

Private property is generally held to be a natural right of the human being. This statement, however, must be properly understood. Using a very important shade of meaning, St. Thomas connects private property to the right of man, a natural right certainly, but which was only necessary by reason of sin. Once egoism appeared in the world, it more or less afflicted all mankind. Hence, however ready the human being is to share with others, he is always exposed to encroachments by others. Against this inevitable insecurity, private property is one of the rights willed by nature to defend the person attacked. It is also the indispensable condition which will insure that everything be put to good use. In our world the right to property is a protection against obvious dangers.

This is an important point. If property were linked to the person as such, the religious who strips himself not only of the use, but

often of the very right to property, would destroy himself as a person. The call of Christ interpreted by the Church would have led him to this immoral destruction of self. Such hypothesis is absurd. On the contrary, by his vow of poverty, he counts on fully liberating his personality, freeing it from obstacles, and especially making full communion with others possible.

Lastly, the right to property, inevitable self-defence against encroachment by others, introduces between men a requirement of differentiation, exclusion, self-defence, continually on the watch, which no longer corresponds to the true nature of man's personality. For the spiritual person is communion. Linked to the body, it is vulnerable, searching a thousand and one things : it must use things for self-preservation. But human egoism, his own and that of others, obliges him to push his claims. The world of to-day is everywhere full of these and knows no other language.

If a man is his own master, and enjoys liberty, he then makes spiritual progress. If, to keep his liberty, he must oppose, exclude, possess for himself alone, that is the result of his materiality, animal nature, his weakness and the selfishness of others, and the mutual egoism of all.

Hence the great Scholastics established the communion of goods as the first intention of the Creator. When fraternity broke down, the use of things required the splitting up of obligations. And yet, by individual appropriation, man ought to learn to follow the path towards a new community of goods : common use seems to be more and more necessary for the increasingly major works necessary for men and their common destiny. But egoism is lying in wait, more powerful than the interests themselves, whose differences are stressed without end.

What will be the fate of the community in humanity thus worked upon by egoism of possessions ? Rupture. Christians must realize this to the full.

The individual person is restored by grace : if he wishes, he can conquer his exclusivism, be available to others, again become a living love, as God is Love.

But human society cannot be rebuilt on love until mankind is sure that the egoisms which are part of human beings will not take advantage of this new order. This assurance cannot be given — quite the contrary.

Hence the obligation to establish society on "rights," namely on mutual differentiation. The result is a relative peace, based on the unsteady balance of rights. But the great majority of men always claim they are wronged : flagrant or alleged inequalities

separate persons, families, classes, countries and groups of countries. Claims fill the earth with their complaints or clamours ; war is constantly being prepared.

Many people do not even consider that this state of things can, or must, change. To realize how much the unrelenting divisions of His children are unbearable to God, each one taking cover in the stronghold of his possessions, the call of the evangelical social ideal must be heard, Christ's anguished insistence on mutual love, and, lastly, His counsel, which in the present state of things seems to be a daring folly : " Do not be afraid, my little flock, sell what you have, so providing yourselves with an inexhaustible treasure laid up in heaven. "

Faith in this pure revelation shows the ambitions of unity which must animate the Christian.

Then we understand that Christ had to offer to save men from this situation, which clashes violently with their vocation of children of God.

We also see that Christ did so and that He wishes things to be different.

We understand the astonishing spirit of love in the first Jerusalem, and the fidelity, during the centuries of persecutions, to the watchword of fraternal sharing, followed by the inevitable exodus of the little flock to the " deserts, " when the majority of people settled down.

4. Normal Precepts Suggested by This Doctrine of Christian Social Order.

In these few pages I have tried to outline the meaning, and then the present importance, of a catechesis of unity, based on the ideal of evangelical perfection. I will now give, in a few lines, the moral precepts which all this doctrine of Christian social order suggests.

First of all, we must admit the right to private property, limited, it is true, by the requirements of the common good.

But the possession of a surplus means that it is to be bestowed. Christianity reminds us of this obligation of natural ethics, of social justice. Indeed, in view of the obvious primary intention of the Creator to put goods at the common disposal, private possession is only justified because it is necessary for making the most of things for the service of man. The " surplus " no longer fulfills this condition. It is right to specify that to-day, the gift of surplus can take various social forms, such as creating new opportunities for work,

improving working conditions, by respect for the workers, progressively introducing a certain community where previously there was only a simple contract of advantage, little adapted to the gift made by the workman of his value of life, his entire work.

Lastly, and the two above lead to this, a Christian only owns possessions, whether they be necessary or superfluous, in order to share them with his brothers. Here we reach the desire for evangelical perfection, the *indispensable leaven for growing unity between men*. It is allowed, "right," and no doubt necessary, to keep a rank in accordance with one's task, or mission, and guard it for one's children. But it is by pressing on generously, in hope, towards an ideal of sharing that man will conform to the aspiration towards unity apparent in the Gospel "That they may all be one."

Social Importance of the Sacraments

by Bernhard HAERING, C. SS. R.

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The Fathers of the Church constantly presented love of one's neighbour, community spirit and solidarity in salvation as a result of the sacraments. There is no question of this being a matter for debate; the sacraments essentially confer a social mission in salvation, and this must not be minimized in our teaching. In addition, if we wish a mission or duty to be carried out effectively, we must follow that principle of Christian morals which says that, in the first place, the basic means must be available. The sacraments *are* essentially a social reality, with a virtue of community; but Christians can only know this on condition that they understand the social mission conferred by the sacraments, in accordance with the spirit of the New Testament. Here, however, as everywhere else in Christian life, abstract knowledge is not enough. *The sacraments must be celebrated and lived as a power for good in social life.* They are then effective factors of community life.

When we refer to the Fathers of the Church for the sacramental motivation of moral life, and above all the social virtues, we must compare our situation with theirs and examine two questions: are Christians aware today of the social aspect of redemption, essentially, to the sacraments, as much as they were formerly? And is the outward form of the sacramental celebration still the living expression of the community?

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I. ARE CHRISTIANS AWARE OF THE SOCIAL CHARACTER OF THE SACRAMENTS ?

1. *The Primitive Church and Patristic Age.*

The early Christians' belief in the close relationship between the sacraments and the community was not merely abstract : they lived this belief ardently and openly. Fundamentally, of course, a living experience of faith is given to us by the Holy Spirit. We must, however, also seek the visible cause, for the saving action of God uses secondary causes. When Ignatius of Antioch strongly insisted on Christians gathering round the bishop and the altar and keeping this unity before their eyes in daily life, his hearers were listening to the voice of the disciple of St. John, the evangelist of the sacraments. At the same time, we see the threat of division looming large over this small flock ; these Christians could only resist the onslaughts of pagan materialism if, in the sacraments, they had the sign of unity and union before their eyes. As long as Christian communities were comprised of small groups, and worshipped in a language they all knew, the Eucharistic symbol of the feast and the sacrificial feast clearly and eloquently denoted the community. The Christian missionary community, always under attack, was strongly aware that baptism brought new members. The impingement of external circumstances and the impressive baptismal ceremonial made the community aware of its responsibility for each one baptized, and the latter considered himself as an active, living member, charged with responsibilities. Apostolic teaching on the fellowship of all those baptized in the Mystical Body of Christ (*I Cor.*, XII), the priestly sovereignty of the people of God, the temple built of " stones that live and breathe " (*I Peter*, II, 5), thus endured in and through the celebration of the sacraments.

2. *Middle Ages and Early Modern Times.*

At the height of scholastic theology, fully in keeping with Tradition, the sacraments' community and unitive virtue is brought well to the fore. The texts, however, do not have that deep vibration we find in Ignatius of Antioch, John of Jerusalem, Cyril of Alexandria, Chrysostom, Augustine and other great theologians of the patristic era.

With the Gothic cathedral, the altar was removed too far from the people, while the pillars created quiet corners for individual prayer. Some might say that, as the Church's social influence was felt in every sphere of life, the remoteness of the altar from the faithful did not matter. But was it then possible for the liturgy to continue to be the adhesive force of the Christian community, and the latter's motive for being the leaven of all earthly social structures?

Then we have the "Devotio Moderna" mentality, more responsive to the silent encounter of the individual soul with Christ than to the community of the Mystical Body. Nominalism then made matters worse, putting the individual before the community. In short, the spirit reigning at the end of the Middle Ages and the beginning of modern times relegated the social aspect more and more to the background, in theology of the sacraments and the Christian mind. Finally, individualism rendered Christians more and more oblivious of the fact that the sacraments are a reality of redemption with a social bearing, which must be expressed in theology, preaching and celebration of the sacraments.

II. THEOLOGY, THE CHRISTIAN MIND AND THE CELEBRATION OF SACRAMENTAL RITES

1. *Celebration of the Eucharist.*

Not neo-Platonic ideas, but a reality lived in the celebration of the Eucharist, inspired Saint Augustine who said time and again of the Eucharist: "It is my flesh, given for the life of the world" (John, VI, 52). The faithful know the Body of Christ, if they do not refuse to be the Body of Christ. The Body of Christ lives solely by the spirit of Christ. Do you wish to live by the spirit of Christ? Be part of the Body of Christ! That is why the Apostle tells us "The one bread (as there is only one) makes us one Body" (*I Cor.*, X, 17). O Sacrament of love! O Sign of unity! O Link of charity! Whoever desires life and joins us, will be incorporated and quickened. He must not be a gangrenous, shameful member, but radiant, in harmony with the whole and firmly attached to the Body" (*In Johannem*, 26, 13; 35, c 1612).

Saint Augustine could talk like this because the congregation, as one man, still replied Amen to the priest's prayers, still heard the word of God at Mass in a language they understood, followed the

priest's singing and, with the priest, took part in the Eucharistic banquet.

Communion of the faithful at times other than during mass is symbolized in the mentality which opposes this unity expressed in theology, preaching and celebration of the sacraments. During the last three centuries, this mentality has become almost the rule, and strikingly illustrates the structure (social disintegration) of secular society. Just as the upper classes very clearly broke away from the people — before the Revolution, the clergy partially considered themselves as a “privileged estate” — so the celebrant was isolated from the faithful “spectators” by the remoteness of the altar, and even more by the barrier of Latin. Just as servants had to be satisfied with having their meals together in the domestic quarters — they were no longer considered as members of the family — so the faithful were satisfied with being “nourished” without hearing Mass. Godly people were consoled by the thought of the personal presence of Christ, meeting Him individually, and were thus satisfied with part of the truth. They raised no protest against this manner of celebrating the Eucharist, because it conformed to the individualist (and feudal) spirit of the times, and also because theology — and therefore preaching — neglected the social aspect of the sacraments.

2. Celebration of Baptism.

The saddest picture of all is the celebration of baptism. Can we even still use the word “baptism”? Baptism in hospital (and therefore often in another parish), at any time of the day, and in some corner in the presence of two or three witnesses, is put on the same footing as the impressive celebration of baptism in the Early Church during the Easter Vigil. In the ancient Church, knowledge of the Faith and the celebration of baptism were the signs of the “kingdom of priests”, of God's holy people, consecrated to Him; inclusion, through baptism, amongst God's people was celebrated by the entire Christian community. But during this century and the last, preaching and administering baptism express only one aspect of the truth: the inward communication of sanctifying grace to each soul. The ceremony is dull, and makes so little of the meaning of the sacrament, above all its social importance in salvation, that the theology taught in the school and pulpit usually retains little more than the validity of matter and form, together with the strict obligation. This may be an exaggeration, but no-one will deny that this is the general trend.

3. *A New Perceptiveness.*

Obviously, by their essence and basic symbolism, the sacraments were still prescribed for the community, even though no longer noticed. At all times, a Christian community is the essential fruit of the sacraments. Whatever may be the way in which they are celebrated, they are the stamp of the unity of the whole Church in salvation. But the question is, were they aware of it? There were, of course, always a few isolated voices; towards the middle of the last century, the Freising moralist Magnus Jocham wrote a Catholic moral theology, conceived entirely from the point of view of the Mystical Body of Christ and the Sacraments. But his work found no echo and this wonderful book remained on the publisher's shelves.

We are in the throes of a great change; a new sense of community is born in the Church. We are directly experiencing the manifold dimensions of Catholicity, surpassing by far the Western, even Latin, forms of culture. Pius XII's encyclical "*Mystici Corporis Christi*", marking a peak of the *Metanoia* (passage) from individualism to a social mentality in salvation, found deep echoes in theology and piety. The encyclical "*Mediator Dei*" again makes us live the sacraments in an especial community sense. The Eucharist is referred to in the ancient terms of "sign of unity, link of charity"; it leaves no doubt that the form of celebration should clearly stress this social aspect.¹ Through the liturgical revival, scientific theology and preaching are endeavouring to bring the social character of the sacraments to the fore.

III. EFFECT OF THE SACRAMENTS ON SOCIAL LIFE

1. *Social Effect of the Sacred Rites.*

The sacraments are Christ's dowry to His Church: Ecclesial society lives by and in the sacraments.² As grace and mission, they endow and constitute the community and also bring men into the fold. "It is the community of saints which, by the virtue of Christ, administers the sacraments. Each member of the Church takes part in baptism, the Eucharist, the forgiveness of sins. The dying, attain-

1. *A.A.S.*, 39, 1947, p. 566.

2. See *Summ. Theol.*, III, q. 64, a. 2 ad 3.

ing final unity with Christ through Extreme Unction, are surrounded by the whole community. The latter is also gathered around those who reach unity with Christ through the sacrament of marriage.¹ Each grace received through the sacraments means intimate union with the community, and greater obligation to work together for the salvation of all.

The sacraments operate all this in a mysterious way : God Himself is the ultimate efficient cause. There is no question of magic or meaningless rites ; God Himself acts by means of signs and intelligible words. *The sacraments mean that which they operate, and operate that which they mean.* Just as the Word of the Father became Flesh in the Incarnation, so Christ and the Church assume a visible sign and intelligible word in the sacrament, in order to obtain their effect in salvation. This is a personal matter : a call, and an interior capacity to reply thereto. Although the effect of the sacraments is not confined solely to the psychological field, this aspect must not be neglected. It is, therefore, not at all surprising if the community virtue of the sacraments decreases in the same measure in which the ceremony is shortened or distorted, in relation to the individual. Psychological diminution of sacramental symbolism does not, of course, challenge the validity in a particular case ; it can, however, be an obstacle to the full efficacy of the sacraments.

2. Religious Sociological Survey Findings.

J. Fichter, the well-known author of works on religious sociology, wrote : " It is easy to say that the sacred rites ought to have social effects ; but it is a very different matter to say that these have really taken place in a given parish. " ² Thanks to important surveys of pastoral sociology carried out in Western Germany, we have been able to see how far the forms of celebration correspond to the social effects of the sacred rites. ³ We compared forms of worship in churches whose sociological environments were more or less of the same type. We found that church worship which neglects community expression, and maintains the partition of Latin between the priest and the people far beyond the measure prescribed by ecclesiastical legislation, principally attracts older women and a few

1. M. SCHMAUS, *Kath. Dogmatik*, IV, I, 5. Aufl., 1957, p. 83.

2. J. FICHTER, *Die gesellschaftliche Struktur der Pfarrei*, Fribourg, 1957, p. 176.

3. For further information see my article *Die gemeinschaftstiftende Kraft der Liturgiesoziologische Beobachtungen und Probleme*, in *Liturgisches Jahrbuch*, 7, 1957, pp. 205-214.

middle-class circles. A parish where the liturgy has a living, community aspect, still finds 10 men attending church for 12 women, while the percentage of working-class men and women runs as high as 50. On the other hand, the most Latinizing parishes in the same districts, with typically individualistic forms of worship, have only 3 or 4 men for 12 women ; men and women between the ages of 20 and 50, together with working-class people, are almost an exception. These figures apply, not only to the local parishioners, but also to the faithful coming from other parishes. In the present critical state of Christian perceptiveness, the form of worship appears to be a principle of selection, influencing church attendance by the various social classes.

Individualistic distortion of the celebration of the sacraments (predominance of baptism with few witnesses, offices exclusively in Latin, low Mass, etc.) corresponds to lack of integration and social sense in the parish. When the social aspect of the sacraments is entirely neglected, cohesion of the " parish community " is also lacking in other fields : little spiritual preparation for true apostolate in common ; parochial societies and associations are strongly exposed to vain rivalry and dangerous particularism.

The manner of celebrating worship is also a yardstick for demonstrating the degree of resistance to the collective forces of evil. In Western Germany, where our surveys were made, fear of having a large family, and in particular fear for the child, take the form of collective madness. The Christian community, by virtue of solidarity in salvation fortified by the sacraments, should be a bulwark against these infectious, collective turns of mind. We had proof that, during the last ten years, the two most individualistic and exclusively Latin parishes in a town of 50,000 inhabitants had only 7 or 8 births per 1,000 Catholics, whilst in two other parishes, of a like sociological structure, but with an excellent form of community worship, had 19 to 22 births per 1,000 Catholics during the same period.

IV. COMMON TASK OF PREACHING AND PASTORAL LITURGY

We have tried to show the reciprocal relationships between theology, preaching, form of liturgy, and the spirit of the times. Pastoral liturgy and preaching, based on sound doctrine, ought to make use of the healthy elements in modern outlook and resist these destructive ideas with all the strength of faith. Social classification

is today to the fore, above all in the form of organization, or craze for soulless "collectivity." The liturgical revival can profit by this new interest in the community and society, but must avoid being simply an external manifestation. *An outward form of community worship is not enough*, for little by little it may merge in the extremely dangerous spirit of collectivity of modern society. The sacraments' action is shown by words and signs. Hence, the visible form of worship must be accompanied by catechesis and preaching, above all on Christian life and the social form and mission of the sacraments.

However, a simple explanation of the social imperative of the sacraments will achieve only relative success if, at the same time, the social aspect of the grace of salvation is not apparent in the liturgy.

The attempt to make Latin the universal and exclusive language of the liturgy — which went as far as the unfortunate effort to Latinize the Uniates, and appoint Latin patriarchs in areas where the Eastern rite is used — was not simply a product of Western colonialism; we must admit that it was an attempt to express the universal community of the Church in the sacraments. However, outside Latin districts, the efforts resulted neither in the miraculous event of the first Pentecost, when all heard the same message in *their own* language, nor in social elements sufficiently powerful to influence local churches. Indeed, an unknown language does not unite the congregation in the same way as the mother tongue. The unity and communion of the Catholic Church must be achieved on a subsidiary level. Today, the Holy See strongly urges wide use of the vernacular in administering the sacraments; here we see, together with the revival of sacramental life, a gift of Pentecost which, through the sacraments, welds the links of unity. The Holy Spirit's words and signs are transmitted through us. Our duty to the Holy Spirit and His Spouse, the Holy Church, requires us to give full social expression to the liturgical signs and words. Then — and let there be no doubt about it — the Spirit of Love will reunite all those who are divided, and grant the community of the Church the strength of charity, link of unity.

The Urgent Need for Vigorous Meetings and Fraternal Communities

by Renato POBLETE, S. J.

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I. *Modern Man's Desire for Community Life.*

We often hear talk of the phenomenon of dechristianization in the world today, of "growing-pains" in the Church. Surveys seem to agree that the reason for this is failure to integrate the rising generations into the Church. The extensive migrations towards industrial cities cause man to remain outside the Church, for he loses the common ties which helped him to practise his faith and does not find others.

The militant Church as a living body is in continual process of development. Each day thousands are gathered to her bosom through the Sacrament of Baptism. Through her institutions, the Church has to train these souls, instruct them and give them a message of life.

It is not enough for the Church to be established in some place. She must constantly be on the alert and use all the means at her disposal to complete the process which might be called "socialization," or assimilation into that divine and human society which is the Church. That the great majority of people remain outside her sphere of influence, or have not been assimilated, is not for want of effort, but through lack of adequate social surroundings. Parishes become so vast that it is quite impossible for them to absorb new-

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comers ; thus new generations begin to develop and grow up outside of them.

In this article we wish to emphasize the vital importance for modern man to be able to find small communities to help him in this incorporation into the Church, and to lead a Christian life.

A sociological phenomenon very much studied today is man's search for the spirit of community. In recent times there is a marked tendency to form small groups, small communities with the most varied aims : clubs, students' or workers' associations or family groups. They all seem to be the result of modern man's desire to foregather in small circles with people he knows.

Man today might be described as seeking personal integration in a social unit, that is to say, without any lessening of self, but, on the contrary, trying to find a sphere in which he will be able to express himself to the full. Man endeavours to react against anonymity and loneliness by the creation of such small communities.

2. Historical Background of This Desire.

How did this tendency, this search for community centres, arise ? There is no doubt that modern outlook is fighting the spectre of insecurity. Individualism brought dislocation and a form of social disintegration in its wake. In the last century there was a series of key-words which in turn symbolized an ideal : " individualism " ; " change " ; " progress " ; " liberty. " All these expressed the desire of man to be freed from ties which bound him to his fellow-men. In those days men favoured autonomy, independence. According to the apostles of individualism, the ideal was for men to be free and rid of all ties. A false idea of the human being made men forget the relationship they will always have to the community.

The first reaction to this individualism was exaggerated collectivism, source of all socializing tendencies. There again the concept of man as a person was lost, and consequently he was sacrificed to the social unit. This gave rise to the Nazi and Communist systems.

The history of the last fifty years shows that we have inherited a man who is no longer free, but isolated and in a state of anxiety. Other words and symbols have taken the place of those of the 19th century : " disorganisation " ; " insecurity " and such terms as " anxiety, " have been brought to life in a great number of modern novels. The individual lost in the crowd, the frustrated man, is the central theme of present-day literature. In his book " Quest for

Community, " ¹ Nisbet tells us that there is today a definite weakening in faith in the inherent stability of man and in psychological and moral neutrality. Individualism has become, during the last decades, a theme expressing the pathological conditions of society. Certainly human beings have been freed from the traditional ties of class, religion and family, but judging by innumerable modern works, this freedom is not accompanied by a creative feeling of liberation, but by an experience of disillusion and " estrangement. " The theme of man torn away from his usual surroundings and in search of friendship is now as frequent as was, in the past, the theme of emancipation of the individual from the customs of his tribe or people.

In recent years, a reaction has set in against this heritage from the immediate past. Man seeks to be integrated, to have a definite place, become a member of a group of human proportions. There is a desire to be recognized, a tendency to congregate in small groups in which contacts will be more personal, where the human being will be considered as such, and not be just another individual. Where he is unknown and anonymous contacts predominate, man seeks these primary and closer relationships in other ways and in different places.

This phenomenon is more obvious among the masses who have migrated to the great cities and belong to the poorer socio-economic classes. Life in the big cities has de-personalized man. This is seen not only in the large factory or workshop, but even in the same apartment-house where hardly any friends or acquaintances are to be found. As a protest against this state of affairs, man goes in search of a small group in which he can express himself and make personal contacts. Have not we ourselves had the experience of being tonguetied before a large audience, feeling like strangers, while in a small gathering we regain our self-confidence and reaffirm our personality?

The small group tendency has many degrees, from those very loose associations such as street-corner gatherings, or café and bar-parlour meetings, to those other associations with a more definite aim or specific spiritual motive, which gather men together and help them to develop their social personality.

3. *Component Parts of This Desire.*

We have spoken of the quest for community. What are the elements which make up this feeling of community? In his book

1. NISBET, Robert, *Quest for Community*, New York, Oxford University Press, 1953, p. 17 and foll.

"Society" the American sociologist Robert MacIver makes certain remarks which are generally accepted as characteristic. The first element is the "We feeling": a feeling of collective participation in an indivisible unit, of belonging to a group in such a way that there can be no distinction between I and We, between mine and ours. The second element is the "role feeling": the feeling of holding a position: each person has a part to play, a function to fulfil in the mutual exchange of human contacts. The third element is the "dependency feeling" closely connected with the second: it comprises subordination of the individual to the group, dependence on the community as the necessary condition of one's own life. The community is a refuge against loneliness and the fears which accompany this isolation, so characteristic of our modern life. Such are the elements we find, in various degrees, in a community; they express the feelings which seem to animate modern man.

We find these component parts in *small Catholic communities*, which appeal so much to our contemporaries, as for example: Christian family groups, workers' fraternities and students' movements. Their members live in an atmosphere which permits deeper religious experience, where the nearness of God is felt in a climate of charity, in fraternal life, although they only meet periodically. Here there is that sense of union with all, that desire for mutual help in discussing the spiritual and material problems which fill our lives.

Here we see why these communities multiply so quickly. "On all sides, writes Fr. Brien, small Christian communities are springing to life ... For those who belong to these little groups everything takes on a new meaning. Texts from the Gospel they have always listened to dutifully now appear as an outstanding act of communion... each acknowledges freely before his brethren what he desires, or what he regrets, and no one hesitates to tell another what he holds against him. In a world grown old through culture or Philistine prudence, these groups bring a real and new vitality and spiritual strength... We are living in an age when God is difficult to find... it seems more necessary to show anew the radiance of God's presence through one's way of living, than to indulge in dialectics. Small communities have thus an important role to play in this form of evangelization. A few hours spent in a group living the faith can help a man to find God far more effectively than a host of arguments."

This phenomenon which we have observed in the Church, is also present, to a large extent, in the formation of *Protestant sects*. In our opinion, this search for a community spirit is one of the main

causes for the multiplication of these sects in the United States, in many Latin American countries and Europe. It is not a matter of differences in theology or dogma, for the greater majority of those who belong to these sects have a very superficial, in some cases almost non-existent, knowledge of Christian truths ; furthermore these sects, as such, are not based principally on any special doctrine, but on a mode of life. For various reasons, this community spirit is often lacking in our parishes, although they ought to be living communities par excellence.

A survey carried out two years ago in New York among immigrants from Porto-Rico, showed that the formation of these small sects corresponded to this search for the community spirit. From our investigations we were able to conclude that the main reasons which aroused interest in these sects and brought " converts " were that they had found a family atmosphere, had felt at home and been called by name. Also, they said, someone had shaken hands with them on their first visit ; they saw how the whole community prayed for each one's needs, how they sang and prayed on the occasion of a member's birthday ; they had been visited by their " brothers " ; and, as one woman said " No one knew me in the Catholic Church and here they call me sister. "

It is enough to go to one of these places of worship to experience this deep sense of community. All the constituent elements mentioned above are found here to a very high degree. There is a feeling of belonging, of being " we " ; the sect is not something alien, each one has a specific part to play in the assembly, takes an active part in every function. The believer feels that he belongs to a group, finds therein both spiritual and material help and strength. The fact of being in no way passive gives a chance to relate one's spiritual experiences, to thank the community for help received, to sing, to read a passage from the Bible.

Father Chéry in his book " *L'Offensive des sectes* " notes the same phenomenon and draws the same conclusions on the worth of these small communities¹. He asks why all these baptized souls " allowed themselves to be caught " by the propaganda of these sects, and replies : " Because they were on the fringe of the Church. It was not the sudden discovery of doctrines which determined their conversion. " The faith of such converts is extremely vague, they are profoundly ignorant in matters of religion ; they are attracted by the very existence of the small community. According to Father

1. CHÉRY, H. Ch., *L'offensive des sectes*, Series *Rencontres*, Paris, Éd. du Cerf, p. 433.

Cyrille de Dinon, cited by Father Chéry, these people become converts because they are taught to read the Bible, because they are told to pray in their own language, because they can take a more active part in the liturgy. " They need, writes Father Chéry, a friendly atmosphere, an outstretched hand to greet them, a smiling face before them, a warmheartedness spreading throughout the congregation. They need songs in which they can join. "

We have gone to some length in describing the formation of these sects for they appear to be little known to our readers : furthermore, this can help us to realize the importance of small groups in fostering the development of religious feeling in man. Religion is not a product of this social tendency of man, but it can and, in fact, does use these elements the better to proclaim its message.

4. *How to Encourage the Development of Small " integrating " Communities.*

There have always been, within the Church, parishes forming true communities, filled with a spirit of brotherly love, where Christians know each other and know their pastors. We pointed out earlier in this article the difficulties encountered in the big city parishes. It is easy to understand that parishes numbering forty to sixty thousand souls cannot, under present conditions, have such a community spirit. It is difficult to find the same characteristics in giant parishes as in those of 300 souls or thereabouts.

A favourable factor for this community spirit is no doubt *the increase in places of worship*. In smaller groups, it is normal for people to get to know each other, for members to reach the Christian name stage. Father Winniger, in his book " Construire des églises ", shows the connection between the multiplicity of places of worship and religious observance. This book brings to the fore the necessity for splitting up giant parishes and creating smaller centres of more human dimensions. Further, it indicates the means used in various countries to build churches. All this naturally implies that parish planning should take into account future subdivisions and creation of new parishes.

The dimensions of a parish or places of worship are often elements outside our control ; we have to take what we find. Various surveys have shown that it is possible to transform large parishes into true communities. Abbé Michonneau gives proof of this when he relates his experiences in the book " Paroisse, communauté missionnaire ". And his experience is not the only one ; similar achieve-

ments have taken place elsewhere. Father Spae writes on " Neighborhood Associations " ¹ and the part they play in the evangelization of Japan. The faithful here, helped by the community, cannot only live their faith intensely, but also find there strength for their apostolate. In the traditional missionary manner, the Church has built chapels around which the first communities of the faithful are grouped.

There is no doubt that *intensive use of the liturgy*, so full of community meaning, will be of great help. The Holy Sacrifice of the Mass and sacramental life will not only be " *ex opere operato* " but, better lived and understood, they will give us the true meaning of our incorporation in Christ. In another article, Father Haering clearly shows us the value of liturgy in bringing man closer to God and helping him to accomplish this duty towards his Creator in a social manner.

A similar thing can be said of *paraliturgical ceremonies* which can take place in the homes of the faithful : perpetual rosaries, visits to a shrine of Our Lady, or any other act which helps man to come nearer to God, and also gives him that sense of belonging, that feeling of " we ", of dependence and active role in the Christian community.

We believe we have shown how much modern man seeks to express his whole personality, and live his life in a community spirit. The surveys to which we have referred seem to corroborate this fact and reveal the importance of small groups in helping man to find God.

The Church neither ignores social trends nor concrete realities. In some of her secondary structures, she will always endeavour to adapt herself to the currents in human society. Therefore an analysis of modern man's social tendencies would be of great use in apostolate and for creating institutions in the Church able to cope with such trends.

1. SPAE, J., C. I. C. M., *Neighborhood Associations*, Himeji, Committee of the Apostolate, 1956, 210 p.

II. Human Community and Mutual Tolerance

Catholics in this Spiritually Divided World

by Bernard OLIVIER, O. P.

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I. A SPIRITUALLY DIVIDED WORLD

1. *De jure: Unity.*

"You are one body, with a single Spirit; each of you, when he was called, called in the same hope; with the same Lord, the same faith, the same baptism; with the same God, the same Father, who is above all beings, pervades all things, and lives in all of us."

Thus St. Paul writes to the Ephesians. And a few lines further on he adds: "Some he (Christ) has appointed to be apostles, others to be prophets, others to be evangelists, or pastors, or teachers. They are to order the lives of the faithful, minister to their needs, build up the frame of Christ's body, until we all realize our common unity through faith in the Son of God, and fuller knowledge of him. So we shall reach perfect manhood, that maturity which is proportioned to the completed growth of Christ; we are no longer to be children, no longer to be like storm-tossed sailors, driven before the wind of each new doctrine that human subtlety, human skill in fabricating lies, may propound. We are to follow the truth, in a spirit of charity, and so grow up, in everything, into a due proportion with Christ, who is our head. On him all the body depends; it is organized and unified by each contact with the source which supplies it; and

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thus, each limb receiving the active power it needs, it achieves its natural growth, building itself up through charity. " (*Eph.*, IV, 4-16)

In this text Saint Paul expresses what we might call the position *de jure*; there is and there can be only one Body and one Church. But he also states his conviction that one day the perfect unity of the Church will be achieved *in fact*, and that, little by little, if we " follow the truth, in a spirit of charity, " we will progress towards this achievement.

Christ established the Church, one Church, His Church, in order to continue His redemptive action, and accomplish the work of salvation of the world.

He intended this Church to be One in its visible structure, functional organization, and hierarchy of spiritual powers: " Thou art Peter and on this rock I will build my Church "; " He that heareth you heareth me ... "; " Whatsoever you shall bind on earth shall be bound in heaven ". He desired it to be One in the innermost parts of its being, in that communion of life between the members of one Body, which is called the Mystical Body, the Whole Christ.

This unity of the Church is not meant to be achieved in a small way, isolated and withdrawn in some part of the world. The Church must not be a clan, a chapel, a ghetto; the Church is Catholic, i. e. universal, stretching to the uttermost ends of the earth. The whole world must find its unity in the Church: Christ came " to gather together the scattered children of God "; " Go out all over the world, and preach the gospel to the whole of creation "; " You, therefore, must go out making disciples of all nations. "

2. *De facto: Division.*

That is how it ought to be, but in fact the world is far from coinciding and being identified with the Church.

There are 500 million Christians in the world today, but there are still 2.000 million pagans who have not received the Gospel, who have not become disciples of Christ. And statistics prove that this disproportion, for quite ordinary demographic reasons, tends to increase.

And amongst Christians themselves, amongst all those who call themselves followers of Christ, there is an extraordinary amount of division and dispersion. Apart from the Catholic Church there are many other Churches, other denominations, some of which are subdivided into innumerable sects.

Truly, the children of God are not gathered together in unity.

When thinking of this situation, we should read over the wonderful discourse of the Last Supper where, after having instituted the Holy Eucharist, after having promised the Holy Spirit, the one Spirit of Truth and Unity, after having given His commandment, that of fraternal charity, Jesus prays to his Father for unity: "I pray ... that they may all be one ; that they too may be one in us, as thou Father, art in me, and I in thee ; so that the world may come to believe that it is thou who hast sent me." (John, XVII, 21).

This prayer appears to be a kind of tragic and sorrowful prophecy. If Jesus begs so hard for the unity of His people, it is because this unity will be very difficult to achieve.

Moreover, he foresaw this, many will not believe the Gospel, not to mention those who have never heard it. Discussions have increased amongst those who believed. Throughout the centuries, while the Church, under the guidance of the Holy Spirit, defined the faith, and entered more fully into possession of the revelation, the unity of Christians has been lost. Some of the faithful broke away.

No doubt a certain unity is always possible. But it is more nominal than real, an outward unity, reduced to a minimum and based on compromise : in fact, an agreement on the lowest common denominator. Such a unity can only be achieved at the price of mutual concessions, renunciations, even capitulations, as in certain human undertakings.

But within the Church of God, unity cannot just be superficial, achieved by political procedure, string-pulling, or laborious bargaining. It can only be interior rooted, in true faith and charity. We cannot, therefore, resign ourselves to it, any more than we can resign ourselves to sin. We cannot consider it as inevitable, as something which we can do nothing about ; for every day we ask in our prayer : " Thy kingdom come ", and are here to work for the coming of this Kingdom of God which will reach its fulfilment on the second Advent of Christ. We are here to " hasten " as says Saint Peter (Peter, II, 3, 12) the coming of the day of the Lord.

II. THE ATTITUDE OF CATHOLICS

What attitude should Catholics have towards this spiritually divided world which, nevertheless, is called to unity within the Church ?

Our remarks, on this point, are bound to be limited and we cannot

indeed come to a final conclusion as, in this article, we are dealing with the duty of apostolate. We shall merely consider the elementary rules of coexistence.

We are in a divided world and must work towards achieving its unity in God. So long as this unity is not an accomplished fact, quite apart from the apostolate itself, of which we will not treat, the behaviour of Catholics in their everyday life can do much to help or hinder this cause.

I think the rules of this behaviour could be expressed under two headings as follows :

1. a complete and absolute attachment to the rule of faith ;
2. an ' open ' attitude, one of understanding and love — in other words : an equally complete and absolute attachment to the law of charity.

In this we are only conforming to the programme given by Saint Paul in the above text : " follow the truth, in a spirit of charity. "

1. *The Rule of Faith.*

All peaceful coexistence between men of different opinions implies a certain amount of compromise. But there is one thing which must remain intangible : the Truth. Whatever the motive may be, we never have the right to violate the Truth.

a) *Absolute attachment to the rule of Faith* : all the Councils worked at defining points of Faith and condemned errors, whatever their origin may have been. And this fidelity to faith has often been a painful duty, for the affirmation of the orthodox doctrine has, each time, caused secessions. No doubt it would be easier, more human, to turn a blind eye to errors and side-track the difficulties, but Truth has its imperious necessities.

This intransigence of the Catholic Church has often been severely judged, as, for instance, when she refused to participate in the general assemblies of the Oecumenical Council of Churches (at Amsterdam in 1948 and Evanston in 1954) — these assemblies brought together practically all the other Christian denominations. But the Church considered that her role of guardian of the faith did not allow her to attend a round-table conference with other confessions to endeavour to attain, together with them, a formulation of the faith which could be countersigned by all Christian adherents. The final communiqué of the last of these assemblies, that of Evanston, demonstrated, moreover, what concessions, what toning-down had to be made by all concerned in order to achieve a general agree-

ment — which was only an agreement in the very measure in which it was lacking in precision.

This is not the way to determine the only true Christian faith.

An agreement on articles of faith is not reached in the same way as different political parties agree to a common programme of government. Faith has its own internal, organic exigencies.

And if non-Catholics have, on these occasions, regretted the categorical attitude of the Catholic Church, at the same time they have not quite been able to refrain from admiring her uncompromising integrity.

Moreover, this apparent hardness should not be considered as a real obstacle to unity. Firm attachment to sacred principles inevitably wins esteem, and there is loss of prestige when, to find some sphere of superficial agreement, the flag is hauled down and convictions are slurred over.

In the domain of faith, there can therefore be no question of accepting a kind of relativism, though this is a temptation for quite a number of our contemporaries. Some Catholics feel inclined to say to the Church: Come now, make an effort, don't burn your boats...; others say: all religions are equal ... so long as one believes in one!; or else: the Protestant religion is not so austere, less absolute, more human, more elastic; or again: there are many good atheists... etc.

The real question is not whether there are more facilities, more consolations, or fewer problems in genuine atheism or in such and such a religion. The question is: where is the Truth? Yes or no, is Christ the Son of God and did He come on earth to bring us salvation? Yes or no, was it His will that His work be continued in and through the Church? Such is the fundamental problem. And good faith, wherever it is found, is no argument against the Faith; on the contrary, it is a stepping-stone, a providential preparation leading to the discovery of integral truth. One cannot be satisfied with a short-sighted, subjective and obdurate sincerity in order to be in peace: if it is true that Jesus is the Son of God, such a truth cannot be ignored.

As you see, the first rule is a complete and absolute adherence to the true faith.

b) *An "Open" Attitude.* We must, however, add immediately that this adherence to faith must not become religious sectarianism, and Catholics are perhaps easily inclined to be rather sectarian.

Being in possession of the true faith — for which we should give thanks to God as for one of the greatest graces — does not mean

that we should monopolize the Truth. Eternal Truth was not revealed to men to serve ideas of caste but to be shared by all men. Faith is not a privilege, it is a responsibility.

We must indeed be attached to the faith, but not in the way we are attached to our share of the cake, or to a treasure to be enjoyed jealously. Some of the schisms which have rent the Christian Community have sometimes been described as signal victories won by the Church. This is true in a sense, but to see things only in that light is really sectarianism. We cannot forget that the last of the great schisms, the Protestant reformation, ended in the separation of hundreds of millions of Christian souls from the Church. That is why it has been said : " A few more signal victories like that and there won't be many people left in the Church. "

If we are conscious of being in the truth, it is no reason for boasting. It does not give us the right to consider ourselves as justified, and others as condemned and rejected, like high mighty holders of the truth facing the abettors of error. A Catholic is not someone who is on the strongest side.

Such is not the spirit of the discourse at the Last Supper, the spirit of the members of the Mystical Body. We are to consider all men as children of God, whom He has called to share His life. By vocation we are all members of Christ and, as Christ was on the cross, so are we torn. Pascal was right in saying that Christ remains in agony until the end of the world, and that we must not sleep during such a time. Even now Christ is crucified in His members, quartered in his Mystical Body. His complete resurrection will only be achieved in the reunion of His separated members. If we understand this, how could we hold our faith in a spirit of pride or sectarianism ?

If faith does, unfortunately, too often divide and oppose children of the same Father between themselves, until such time when it will bring about the unity of the total Christ, it is charity which leads us on the road to union. This brings us to the second rule.

2. The Rule of Charity.

Faith reveals to us that God is love — that is most certainly the fundamental revelation — and we are called upon to enter as brothers into this mystery of love. How then, in the name of faith, could men become enemies ? How could faith in this God of love raise an obstacle to charity ? For faith is not just attachment to theories, it is commitment of life in the very mystery of God, and this mystery is charity. The exercise of charity is nothing but the practical achievement of the commitment of faith.

a) *Respect the nature of faith*: Charity consists in loving our brethren, that is to say truly and concretely desiring their happiness. This supreme happiness is obviously that they should share the life, the happiness of God for which they have been created. In other words, we can say that what we wish for them above all, is that they too should have the grace of faith.

Charity, properly understood, must guide our zeal in spreading the faith. It must, from the innermost depths of its desire, *respect the very nature of faith*. Faith is essentially, at one at the same time, a gift of God and a free commitment of conscience. These are the two aspects to which charity must submit.

Faith is a gift of God. This means that it does not result automatically, in the manner of a logical conclusion, from methods of reasoning, nor even from outward signs of the divine origin of revelation. No purely human argument can bestow the Faith. After all research in apologetics which clears the ground and comes to the conclusion that, after all, faith is in no way opposed to sane reason, there is still a decisive step to be taken. This step is the direct meeting with God through a clear, specific act, an immediate, direct contact with God, which remains absolutely uncommunicable. This is God revealing Himself to the soul (we are not here speaking of visions, nor of extraordinary revelations). The conclusive reason for adherence to faith is not to be sought elsewhere than in this intimate communication which God gives of His mystery. That is why it is difficult, not to say impossible, to make an unbeliever understand fully what faith is. The act of faith alone can reveal the exact nature of faith. This applies, all things being equal, in other spheres: for example, it is difficult for anyone who has not experienced it, to understand what is love. But here we are dealing with a very special and essentially supernatural act, taken amongst all forms of adherence to truth.

And as it is a question of God communicating His mystery, it is a free and creative act on His part, for He is under no obligation towards His creatures.

Which means, of course, that faith cannot be forced on anyone; it is a grace, a free gift of God.

Conversely, at the same time as it is a free act of God, faith is also, from another aspect, a free commitment on the part of man. For man is only obliged to adhere to a truth which is intellectually evident, and by definition, faith makes us accept a truth which is not evident. The spirit, therefore, must be impelled to give its assent by an act of the will. It is the free will of man which, having recognised in the object of faith the most precious thing of all, deter-

mines the conscience to give complete assent. It is therefore a commitment of the whole person, by a free act, a free and personal reply to the personal God who reveals Himself.

Once again it follows that faith cannot be imposed on anyone. For conscience can only acquiesce to interior motives. It would be possible, of course, by physical force, moral pressure, or even subtle persuasion, to constrain someone to execute gestures or make verbal declarations of adherence, but the conscience could never be forced.

This, therefore, is our concrete position with regard to the conversion of others to the faith. We can neither force them to believe, nor even share our own faith with them. Our first duty of charity consists of respecting this mystery of faith, this mystery of liberty. And yet this same charity towards our brethren urges us to long for them to find the faith. But can we do nothing except pray, and firmly hope ?

There are two things we can do, two things in which our influence will remain on the outskirts, so to speak, of faith as it cannot intervene directly, but which, however, are important.

First in the sphere of apologetics, which we have described as "clearing the ground," we can help our brethren to remove the obstacles which so often accumulate on the road to faith. There are among our contemporaries "reasons for not believing" which recent surveys have brought to light : objections of all kinds, from doubts on the authenticity of the Gospels and comparison of different religions, to the exterior faults of the Church, etc. Many unbelievers bring up these points in conversations with Christians, and the latter are often embarrassed and suddenly find out how little they know their own religion. It will never be sufficiently stressed what a grave duty it is for Catholics to deepen their religious formation, not only to safeguard and develop their personal faith, but also to help others along the path to faith.

And also, there is that *desire for faith* which we can awaken in others. We must not be in too much of a hurry to think that all sincere atheists possess a sort of tranquil and uneventful unbelief. Many of them — far more than we realize — are tortured by the problem of religion. But they can only form an idea of it through the behaviour of believers and often they only know the face of God through our own. Do we then, in all the phases of our lives, make them long to be like us ? Is our faith so alive as to attract them really ? Although we cannot share our own faith with them, we can, if we wish, arouse the desire, the longing for it in them. In this way our charity will become really effective ; the rest belongs to God.

b) *Remaining accessible and understanding towards others.*

Although charity towards our brethren makes us wish that they should have the irreplaceable gift of faith, in the second place, it requires of us *an attitude of availability and understanding* in regard to their own efforts. To love means both to understand and to help : to understand first in order to give effective aid.

This does not mean that we all need to become Doctors in the different religions or to acquire a degree of competency in atheism. It means that we must remain open-hearted and unprejudiced. For this I believe we need to consider men rather than ideas. God did not will the triumph of ideas, He willed that men should reign in His love. To understand and love men, they must be considered as human beings gifted with freedom and a conscience ; more than that : as children of God — and not as “ supporters ” of an idea.

In his book “ *Livre de San Michele* ” Axel Munthe tells how one day going into the little church of the Italien village in which he was staying, he heard the parish priest thundering from the pulpit : A curse on Protestants... But seeing the author, the priest immediately added : Of course I don't mean the Doctor whom we all love and revere (I quote more or less from memory). The only Protestant that priest knew personally was A. Munthe ; the others were in the abstract.

And calling to witness many priests, have they not heard from the lips of “ reprobates ” the words : “ You are not like the other priests. If they were all like you... ” I don't want to be annoying, but it is a fact that every priest receives the same compliment. Each one was the only priest the “ reprobate ” knew personally, all the others being theoretical.

If we long for the unity of the world in Christ, we must be able to recognize how much good there is in the world, outside the Church, and help our brethren in their sincere search for the truth, or a little more happiness for mankind. We cannot remain passively waiting and criticizing. Being on “ the side of Truth and love, ” we have a duty of active sympathy with all that can serve the cause of Truth and Love. To come down to the practical level, I will just give two examples.

The first one is purely religious. Many Catholics pray with all their heart for the unity of the Church, at least during the Unity Octave. But that is all their efforts amount to. For the rest, they wait for ... the Parousia. And yet it would seem that the normal thing for a Catholic would be to follow sympathetically the evolution of certain ideas among our separated brethren, in their search for a more authentic Christian way of life.

One of the most striking characteristics of modern Protestantism — of which Catholics in general are unaware — is the rediscovery of the value of religious life. No doubt the existence of a regular community such as that of Taizé in France is well known, but there are others which represent an almost revolutionary tendency in Protestantism. For, apart from the Anglican Church which in many ways is rather close to Catholicism, this is indeed a surprising innovation when one remembers what Luther said of monastic life: "Becoming a monk," he declared, " (unless one is miraculously preserved), means losing the faith and denying Christ."

That is why such an evolution is of considerable importance. The more so that these communities have no intention of copying Catholicism, nor artificially applying traditions borrowed from the Catholic Church. In reality, this is an organic development, a logical outcome.

In the claims of the Gospel, and the needs of the modern world as shown by experience, these men and women gradually rediscovered the fundamental principles of religious life. If their "Rules" do not explicitly mention the three traditional vows which structure the religious state among Catholics, they nevertheless base their community life on: poverty, especially through the placing in common of all their possessions; celibacy, and the acceptance of a superior. And the majority of these communities combine a life of intense contemplation, divided between liturgical offices and private prayer, with an "active life" of missionary work. Is not this identical with the "apostolic life" so traditional in the Church? And far from looking upon the religious state as a form of apostasy, it is seen as a sign of the Kingdom of God in this world: the Prior of Taizé writes: "A cenobitic community is a symbol. Its first duty is not to preach, to converse or to do good works. It must first exist as a sign in the Church and in the world. A sign is neither heard nor imitated. It strikes the eye and points to what it means, and that in turn reacts on each one, producing the necessary impact and resolutions." (*Naissances de communautés dans les Églises de la Réforme*, in *Verbum Caro*, 1955, No. 33, pp. 14-27).

Certainly we must beware of drawing hasty conclusions and seeing here the premise of an early reunion with the Catholic Church. Actually these communities are far from being representative of the bulk of modern Protestants and their members remain deeply attached to their faith. We must especially guard against applauding this development in a spirit of retribution and "I told you so." It is

true, nevertheless, that the existence of such a movement, by revealing the sincere and profound intention which we share with our separated brethren, must widen our horizon in a mutual search for true charity.

On the temporal plane, a problem such as that of Peace, must receive Catholics warm and sympathetic consideration. It is hard to believe that the idea of Peace has been almost monopolized by an essentially atheistic political system. A perusal of the Gospels or the recent pontifical documents will suffice to show that peace is infinitely precious in the eyes of Christians.

It is not for me to say here to what extent and on what conditions such an aim might be pursued in common with men of different convictions, but there again true charity will make us accessible and attentive. It would already be a victory of charity if we were not automatically suspicious of anyone who talks of Peace.

c) *Deserving Unity*. — Finally — and this will be my last word —, charity which comes from God must incite us to love our brethren in the way in which Christ loved us : “ ...your love for one another is to be like the love I have borne you. ”

If anyone possessed the Truth, it was Christ. If anyone desired unity of the world within the same fold, it was Christ. But He did not wish to impose this Truth, this Unity, by force. He wished to bring them about by love, and by the most incontestable proof of love : the sacrifice of His own life.

If we desire, with all our hearts, to see our brethren reach the “ whole truth, ” if we wish to see the scattered children of God again gathered together in the one people of the Lord, we must work for this with our love, we must be worthy of it. Certainly, we must use every possible human means, without exception, for the very dispositions of Providence render them necessary. But with regard to those things which can only be achieved with and by the grace of God, the merit of love always remains the indispensable means.

Here too we must give charity its full scope. Love is, undoubtedly, essentially dynamic and active, and must show itself in concrete acts. Love lying snug in the secret of the heart is paralysed, for the essence of love is to give itself. But we must understand that it is possible to give also in secret for our Father “ sees in secret. ” It is not only when we bestir ourselves that we love others. A Carmelite does not do active works — at least we hope not, as that is not her role — and yet she loves others with a love which can be supremely effective, and she labours for the spread of the faith and the unity of the world, solely by loving.

We who have a different task in the Church and in the world, must also follow the Carmelite's example and work through our love. We truly love others by meriting for them ; if we wish to convert the world we must earn this conversion, by a life of intense prayer, by constant fidelity to grace and by true holiness. Probably we have not sufficient faith in the efficacy of grace, in the communion of saints, in that wonderful circulation of life in the Mystical Body of Christ.

That is where we should start.

Progressive Cultivation of International Feeling

by Louis MEYLAN

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Man has not developed at the same pace as science. The graph of material progress goes almost straight up ; the graph of spiritual progress remains almost stuck to the horizontal. Perhaps even there is, rightly speaking, no graph of moral progress, spiritual values having to be restated and reincarnated by each generation. However that may be, this being out of step is the cause of the present state of inadaptation, of which our political and economic tensions are the symptoms.

All those, therefore, who realize what it is all about, clergy, educators, psychologists and sociologists, statesmen, writers, artists, should work, each in his own field, with all his might, to promote, simultaneously in adults and adolescents, that sense of common weal, of that which belongs to all, which will prevent national and international tensions from degenerating into destructive conflicts.

In this educative action, tending to adapt man to his new condition, to this spiritual and economic interdependence between va-

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rious groups, nations and races who, taken all together, constitute humanity, the school can and must play a foremost part : prepare the " little man " for his future condition, for this, henceforth planetary, humanity.

The school must therefore carry out its complete task. Moreover, on the spiritual plane, realization of the aim is the condition *sine qua non* of its accomplishment. It is on this aim, on this definition of an authentic and complete education, that we must first of all be quite clear.

The human order defined by the Universal Declaration of the Rights of Man requires firstly, under the terms of article 26, that men receive " education aiming at developing the human personality to the full. " I have chosen this formula because it is the latest, and also the most oecumenical. But the principles it lays down all derive, for us, from the dual commandment by which Christ summarized the Law and the Prophets : " Thou shalt love the Lord thy God with all thy heart, all thy strength and all thy mind ; thou shalt love thy neighbour as thyself. "

Educational aims essential for establishing a human order can be reduced to three : On the individual level, total development of the person. On the social level, orientation of the person towards the form of service most compatible with his gifts. (It will be noted that we are still on the level of one's own community : humanity can only be served by promoting spiritual values whose incarnation constitutes the especial vocation of his own community or own culture). Lastly, on the level of new demands coming in the wake of progress in means of communication and exchange, the progressive integration of the person in humanity, in the widest sense of the word.

This progressive integration begins in the home ; that is the essential discovery made by Pestalozzi, in whose eyes the school is all the more perfect when it is like the family living-room ; it continues in playing teams, and M. Cousinet showed how the school could promote this, by organizing working groups on the lines of playing teams.¹ But, however essential an apprenticeship may be, in playing teams, school groups, life in a community, the virtues it implies and develops (comradeship, tolerance, mutual help, equity) and that collaboration which is the art of affirming and effacing oneself, at the right time, in accordance with the requirements of the aim, a further step must be made quickly ; otherwise naive egocen-

1. See COUSINET, R., *Une méthode de travail libre par groupes* (Paris, Cerf publ., 1949) and *La vie sociale des enfants* (Paris, Scarabée publ., 1950).

trism would simply be replaced by egoism, more conscious and more ferocious, of the group, of the "society in us" as Emmanuel Mounier said. The child must become progressively aware of the relations uniting his group to other groups, from whom, for the moment, he receives; but to whom he must prepare himself to give in turn, to achieve, through his "neighbour" first of all, this true society, characterized by mutual service.

His gratitude and interest will be awakened with regard to all those through whose work life runs smoothly, happily, and safely: masons and carpenters who built the house in which he lives and the school where he adds to experience gained in the family environment; the farmers who give him milk, bread, fruit; all the artisans, from the weaver who clothes him, to the printer who furnishes him with the instruments of spiritual growth: books. He will become interested in the way public services work: roads, water distribution, food inspection, police ... He will then be truly integrated in the next group: village, district, city.

This concrete socialization will be followed by another form of socialization, which may be called abstract, to distinguish it from the one above, but 'politisation' would perhaps be a better word. The adolescent can only go through this stage when he is capable of understanding ideas such as: liberty, security, affinities, spiritual and economic values, centralization, local autonomy, federalism ... It is in fact to insure their liberty, promote all, and if necessary defend, the values which, in their eyes, are fundamental, that groups of men, with certain spiritual affinities and common material interests, unite to constitute either a unitary state, or a federation.

This is, perhaps, the most awkward stage. The civic instruction course has not given the desired results, because it was premature, exclusively notional and, above all, because it was not based on sufficient experience of communal life. The class-community is, in fact, the only atmosphere in which political ideas can be experimented and hence assimilated. Adolescents who for years, in the framework of such a class have been trained in research, or have worked together, have learned to find a common meeting ground on which to work constructively, are quite ready to understand how political problems arise and are solved.

Once these ideas are acquired, it is, indeed, not too difficult to make them understand that similar problems arise in any political community, and that various national collectivities have given them solutions varying from one to the other, but in short equivalent, *if only they respect the essential rights of the human person*. They

will then understand that none of these solutions is perfect in every respect, not even that adopted in their own country ; that any advantage on one point includes certain correlated drawbacks, and therefore all political systems can always be improved.

The course on universal history, which must be included in the programme of culture at all stages, and therefore, in that of elementary schools in every country where some of the children receive no further education, will illustrate these abstract statements. History, not the catalogue of crimes and depravities of those monsters, crowned or uncrowned, whose name should be erased from the annals of humanity : Sardanapale, Nero, the Borgias ; nor the endless list of wars which have delayed and compromised humanity's awakening to its true vocation, or those treaties which put an end to them ... while preparing the next one ; but the evocation of all the constructive efforts, on the cultural, social and political planes, thanks to which human communities can today live a life ever more in line with their vocation : legislators, founders of Orders, good servants of the public weal, inventors of all kinds, poets, heroes and saints. In other words, the transmission of their treasure amassed through the effort of successive generations and which we must hand on intact, or better still increased, to those who follow us.

To history must be added geography, by virtue of which the adolescent will be integrated in the humanity of today, in its total and concrete extension. In that way, enriched by the values incarnate in his own culture, he feels united by the link of a true society of all those who, enriched by the values incarnate in their various cultures, intend, like himself, to put them at the service of the human community.

Not only therefore to those men who have fixed our destiny, and in whom we can revere the Fathers of our own culture, but also those men and cultures which incarnate other types of humanity, which are offered to us today as means of deepening our own : Islam, Hinduism, Taoism.

Apart from systematic education in these two disciplines (which can only be started, above all history, when the child is capable of establishing the relationship between cause and effect of events) the teacher has, moreover, a thousand and one opportunities of fostering that sympathetic curiosity, which comes naturally to them from at a certain age, concerning what is happening elsewhere, or what happened in days gone by. He will thus lead them to think and feel in an oecumenic perspective, awakening in them the feeling that, beyond the frontiers of their country or culture, they belong

to that humanity in whose service country and culture must be incarnate, in their own style of life, institutions and works of art. And then, modern language courses, when they are in the curriculum, answer a distinctly felt need : the need to make direct and personal contact with representatives of these various cultures. We see how it all hangs together, in the field of intercultural education, just as everything hangs together in the indivisible act of general education !

The young man must feel, deeply, the link which unites him to that collective being : humanity ; still a virtual organism, but in whom consciousness of its vocation is awakening, in the rich diversity of modes and deep convergence of highest aspirations. Teachers of the humanities (and also of humanity) will lead him to discern, underlying widely different institutions and expressions, convergent intentions or hopes : the resolution to define, incarnate and defend certain values, universal and eternal, which, alone, peaceful collaboration of all cultures can save from total destruction, and manifest ever more brilliantly.

Thus science, which makes progress through small nations just as much through the others, each one contributing to the common work ; science, which, provided it remains aware of its subordination to spiritual values, is so appropriate, by its habits of thought and slowly perfected methods of action, to insert man in a cosmic, universal order.

In the same way, law and ethics, tending to formulate universally valid maxims of judgement and behaviour, principles accepted by all. This fact, full of consequence, will be illustrated, by showing how, on a world plane, some virtually universal international organizations work : Unesco, O. M. S., F. A. O., I. L. O., educators' federations, F. I. S. E., or C. I. C. B.

The adolescent will discover, in art, another of these universals organs of the organism which is humanity. He will find, in fact, that all peoples have an art, that the art of all cultures is, in a fairly wide measure, accessible to all those who are sensitive to beauty ; and that even, the more a work of art is original, the more faithfully it expresses that which is unshakeably special in a culture, the more easily it crosses the frontiers and imposes itself on universal admiration.

But he will have to be helped to discern the very foundation of what Grotius called *societas generis humani* in the religious sense which, considering all things *sub specie totius et universi*, raises individuals and collectivities above their particular interests, links all men and all human groups to each other, by joining each one to

the universal being. He must be made to feel (in the spirit of the great words by Nicolas de Cusa : *Una religio in rituum diversitate, una veritas in varietate resplendet*) that the same interior attitude is manifested under divers rites ; and that a religious conception of the world and man is the only atmosphere in which all the nations on earth can truly unite, and make of humanity the centre of all truly human thoughts and wills.

Education aiming at full development of the person is, *volens nolens*, a religious school. This "humanity", to which the adolescent must be raised, is the revelation of God to the world, the multiform and uninterrupted Revelation.¹ Humanist education is thus necessarily a lecture on God, an address by God, an act of God.

Is it not His love which inspired Prométhée with that "philanthropy," so cruelly atoned ? Antigone's obedience unto death, to the unwritten Law ? Andromaque's fidelity ? Is it not His grace which made the *Poverello* discover happiness in poverty ? His wisdom which inspired Joan of Arc's replies which discomfited the judges who interrogated her ? His breath which caused the three Estates to embrace each other during the night of the 4th August ? His Providence which guides humanity through so many errors towards fraternal destiny ?

Whether His name is spoken or not, it is a question of God from one end of history to the other, and in every country on earth. And man, inasmuch as he aspires to humanity, and in the way in which he approaches it, accomplishes the ends of the Eternal Being and hearkens unto God.

1. The Author is speaking in a general way and is not discussing the conditions of a Revelation direct from God, essentially supernatural (Editor's note).

Oecumenical Spirit in the Catechism

Lesson on the Church

by Albert DRÈZE, S. J.

*International Centre for Studies in Religious Education, Brussels*¹

I. SPIRIT OF THE LESSON

If he wishes to be truly Christian and “ feel with the Church, ” the catechist teaching 8 to 11-year-olds will pay special attention to the problem of Christian unity and explain its demands.

In the lesson on the Church he will stress the necessity of belonging to the one fold of Christ ; the difficulty does not lie there. In addition, however, he will arouse sympathy and deep understanding in his listeners for our separated brethren, and our Jewish and pagan brothers. At the same time, he will awaken in their hearts a desire for unity and the will to merit this by personal progress in prayer and charity. “ For, ” as Fr. Couturier so aptly said, “ the road to Unity is hewn in penance, prayer and charity. Unity in faith is the consummation of Christian individual, and hence collective, sanctification. ”

Teaching catechism in an oecumenical spirit depends, therefore, on the atmosphere created by the state of the professor's own soul. The teacher's way of speaking of Protestants, Orthodox, Jews, Mohammedans and pagans will be full of respect, understanding and charity if he feels the divisions in the Church of Christ as a rent in his own heart, if he has experienced in personal encounters the religious honesty of our separated brethren and non-Christians

1. Address : 184, rue Washington, Brussels, BELGIUM.

who are seeking the truth and desire unity. His attitudes, words and teaching, far from suggesting contempt or vain superiority towards those who do not officially belong to the Church, will arouse the will to meet and understand each other, a spirit of collaboration and mutual support, a need to give and receive each one's own values and wealth, a desire to pray together and live in Charity.

In these days of international relations, intercontinental travel, multiple contacts between nations and races, no-one will deny the importance of such a spirit in the lesson on the Church, even for young children (and less for them than all others).

II. CATECHISM TEXT AND DOCTRINE

A catechism text which presents the Church and divisions between Christians charitably and openly will obviously be of great help and support. The following quotations appear to illustrate this perfectly.

1. The Strasbourg Diocese Catechism.

This catechism,¹ newly arranged and considerably revised, shows marked progress by the carefully-chosen wording, constant reference to Holy Scripture and truly spiritual atmosphere, so conducive to prayer.

THE CHURCH, KINGDOM OF GOD ON EARTH

Our Father in Heaven sent His Son to establish the Kingdom of God on earth.. He sent the Holy Spirit to complete His work.

What, therefore, is the Church of Christ ?

83. The Church of Christ is the community of the faithful, united in faith, worship and love of Christ, and led, in His name, by the Pope and the bishops.

1. *Catéchisme du diocèse de Strasbourg*, Strasbourg-Paris, Édition F.-X. Leroux, 18 x 13 cm., 252 p.

— Jesus compared the Church to a vine : He is the stem, Christians are the tiny branches.

The same sap of divine Life brings life to the whole Church (*John*, XV).

— The Church is the people of God of the New Covenant : “ You are a chosen race, a royal priesthood, a consecrated nation, a people God means to have for Himself... Time waw when you were not a people at all, now you are God’s people ” (*I Peter*, II, 9-10).

— Finally, the Church is the Bride of Christ who praises, loves and adores Him — (*Apocalypse*, XXI, 9).

Is the Catholic Church universal ?

88. The Catholic Church is universal, for it is open to all men of every age and every country.

— Catholic means universal. The Catholic Church is not a national Church, but a universal Church : “ no more Jew or Gentile, no more slave and freeman... you are all one person in Jesus Christ. ” (*Gal.*, III, 28).

Is the Catholic Church apostolic ?

89. The Catholic Church is apostolic, for the first heads were the apostles ; the bishops are the apostles’ successors and the Church teaches the apostles’ doctrine.

— A long time after Christ, the other Christian Churches seceded from the true Church. Their leaders are not the true successors of the apostles. They were founded by men who had not received the mission to do so from Jesus.

What must we do to work for the reunion of all Christians in the true Church ?

90. To work for the reunion of all Christians in the true Church we must :

be true witnesses of Christ,
love our separated brethren,
pray for the unity of all Christians

— On Good Friday, the Church prays for the return of all separated Christians to Catholic unity. Every year, the Pentecost novena and the Unity Octave (18th to 25th January) call us to unite our prayers for the same intention.

PRAYER :

O Lord Jesus Christ, who saidst to Thine apostles, Peace I leave with you, My peace I give unto you ; look not upon my sins, but upon the faith of Thy Church ; and vouchsafe to grant her peace and unity according to Thy will : O God who livest and reignest world without end (Prayer before Communion).

How are we united to Christians on earth ?

103. We are united to Christians on earth :
 by participation in the same sacrifice,
 by prayer for each other
 by practising fraternal charity.

— Christians on earth are the Church militant. Every Christian must, according to his age and occupation, work to further the Kingdom of God on earth. At home, in the street, at school and later at work, he must be Christ's witness and apostle.

“ Each of us has one body, with many different parts ... just so we, though many in number, form one body in Christ, and each acts as the counterpart of another. ”
 (Rom., XII, 4-5).

— He who lives outside the Church, sincerely believing that his religion is true, can be saved and enter into the Communion of Saints, if he accomplishes the will of God according to his conscience. Christ died indeed to save all men of good will.

2. The Lausanne, Geneva and Fribourg Diocese Catechism.

This quite recent catechism ¹ gives us the most delicate lights and shades of meaning of the " True Church of Christ, " and spontaneously urges children to prayer and charity. The following extracts give the most characteristic passages.

THE ONLY TRUE CHURCH OF CHRIST

6. *What must you do to be a member of the Catholic Church ?*

To be a member of the Catholic Church you must :

- 1° be united to Christ by faith and baptism,
- 2° recognize the Pope and the bishops as Christ's representatives on earth.

Such are the conditions for belonging *visibly* to the Catholic Church. However, there are those who, without fulfilling these conditions, do belong to the Church in an *imperfect and invisible manner*.

Our separated brethren. On several occasions throughout the centuries, some Christians, while continuing to believe in Jesus Christ, rejected certain points of Christian doctrine or no longer recognized the Pope as Christ's representative. They seceded from the Church of Christ and founded private Churches.

As a result of these separations, many Christians are not perfectly united in the true Church of Christ. By their baptism, they continue to be linked to the Church, but they do not enjoy to the full the means of salvation which Christ entrusted to His Church. They can, however, be saved if they have the sincere will to obey God according to their conscience.

We must do all in our power to achieve the unity of all Christians, so that Christ's prayer may be accomplished

" That they may all be one. " (*John*, XVII, 21).

1. *Catéchisme*, Cours supérieur, Fribourg, Imprimerie St. Paul, 17 × 12 cm., 367 P.

“ I have other sheep too, which do not belong to this fold ; I must bring them in too ; they will listen to my voice ; so there will be one fold, and one shepherd. ” (*John*, X, 16).

7. *What must we do to work for the reunion of all Christians in the Church ?*

To work for the reunion of all Christians in the Church, we must love our separated brethren, show them the example of a true Christian life and pray for Christian unity.

We must pray for this intention, in union with our separated brethren, especially during the Unity Octave, celebrated every year from 18th to 25th January. The Church also urges us to pray for this on Good Friday and during the nine days before Pentecost.

8. *What must we do for those who do not know Christ and His Church ?*

We must pray for those who do not know Christ and His Church, and work to make the Christian faith known to them.

The Church tries to bring the Good News of Salvation to all men, in accordance with Christ's order. This is what is called the missionary apostolate. Every Christian must have this work at heart.

9. *What is the meaning of the expression “ No salvation outside the Church. ”*

The words “ No salvation outside the Church ” mean that those who voluntarily remain outside the Church, knowing that they ought to belong to the Church, cannot be saved.

God grants His grace to all men of good will who try to find out what God asks of them and sincerely follow their conscience. Even if they do not know Jesus Christ and are not registered as members of the Church, they are children of God and already belong to the Church in an imperfect and invisible manner. We must work and pray that they, in turn, become members so that they may benefit to the full by the blessings she bestows, and that the Kingdom of God may spread on earth.

In the Creed of the Mass, we sing :

Credo... unam, sanctam, catholicam et apostolicam
Ecclesiam.

I believe... in one, holy, catholic and apostolic
Church.

Liturgy.—In the *Mass for the Unity of the Church*, we say this beautiful prayer :

O God, who dost correct what has gone astray and gatherest together what is scattered, and keepest what Thou hast gathered together, we beseech Thee in Thy mercy to pour down upon Christian people the grace of union with Thee, that putting aside disunion and attaching themselves to the true shepherd of Thy Church, they may be able to render Thee due service. Through Jesus Christ Our Lord. Amen.

And in the *Mass for the Propagation of the Faith* :

O God, who desirest that all men should be saved, and come to the knowledge of Thy truth : send, we beseech Thee, labourers into Thy harvest, and grant them grace to speak Thy word with all rust : that Thy words may run and be glorified : and that all nations may know The the one true God, and Him whom Thou hast sent, Jesus Christ Thy Son Our Lord. Amen.

* * *

3. The Biblical Catechism.

The German catechism¹ also has some very fine pages on “The One True Church,” although not so easy and less suitable for children. Here are two passages which are characteristic of the method and spirit.

1. *Katolischer Katechismus der Bistümer Deutschlands*, Freiburg, Herder. English edition : *A Catholic Catechism*, Freiburg, Herder, 1957.

“ *Christians who belong to non-Catholic communities* do not usually know that the Catholic Church is their true home. They do not possess the whole truth and are liable to error. They are also deprived of many graces. But for them, too, Christ died ; for them, too, the Church offers her sacrifice. That is why they can also attain eternal salvation if they do God’s will, in the measure in which they know it. ”

“ *Can those who have not been baptized go to heaven ?* He who refuses voluntarily baptism before death cannot go to heaven ... But he who does not know that Christ ordained baptism, can go to heaven, if he regrets his sins for the love of God and if he is ready to do all that God requires of him, for baptism by desire is included in such a disposition. All those who are not baptized and are saved, receive this salvation by the grace of Christ. ”

Some teachers of religion will perhaps object that the text in their catechism is more concise. They will have to expound on it, show its immediate interest, by appropriate explanations and replies to questions which may arise in a child’s mind.

We believe this will be made easier by careful reading of the lessons quoted ; they will find therein the spirit which inspired the comments and particularly apt definitions.

The Christian Appreciation of Non-Christian Religions

St. John the Baptist's Circle

by André RÉTIF, S. J.

St. John the Baptist Circle, Paris ¹

Tolerance is now in fashion, probably too much so. Christians, especially young people, find it difficult to maintain the right balance between a normal and just respect towards non-Christian religions, and the necessary uncompromising and proud attachment to the Faith ; the more so that we are at present in the midst of a new and complete recasting of ideas and cultures and also of an astonishing revival of non-Christian religions.

Travelling and modern means of communication have made the general public familiar with somewhat adulterated forms of Hinduism, Mohammedanism and Buddhism, not to mention African and other religions. These are all accepted without criticism, adopted and even sometimes relished with passion, ² causing great perplexity in hearts and minds. Parallel with this infatuation which, however rash, is a fact, we are faced with a revival of non-christian religions. In this connection see, for instance, Fr. Gheddo's book,

1. André RÉTIF (brother of Louis Rétif, Fils de la Charité and Parish Priest of the Sacred Heart of Colombes) was born at Angers on 3rd February, 1914. He joined the Jesuit Fathers in 1936. He took his Doctorate in Theology, Missionary Section, in Rome in 1948, since when he is a member of the editorial staff of the review *Études*, Paris. Principal works : *Jean le Baptiste, missionnaire du Christ* (Le Seuil 1950). — *Introduction à la doctrine pontificale des missions* (Le Seuil, 1953) — *Foi au Christ et mission dans les Actes des Apôtres* (Le Cerf, 1953) — *Catholicité* (Fayard, 1956) — *Pauvreté spirituelle et mission d'après Libermann* (Spes, 1956) — Address : 15, rue Monsieur, Paris, 7^e.

2. On this peaceful and ingratiating invasion by non-christian religions, see *Pages d'information*. Bulletin de l'Union des religieuses enseignantes, May-June, 1957, Paris, pp. 24-28.

'*Le réveil des peuples de couleur*, ' ¹ and '*Vitalité des religions non-chrétiennes* ' ² (taken from *La Vie Intellectuelle*, November & December 1956). Islamism makes forward strides once more, ³ Hinduism sends out missionaries, Buddhism celebrates the second millenary of the birth of Buddha with great pomp. The world is getting to know more about these non-Christian religions and Unesco's programme is to foster mutual comprehension between East and West.

All these matters urge us educators to insert in our curriculum a reasoned and wise initiation to the knowledge of these religions. We can only skim the surface of the problem, giving the general outlines, and illustrating it by the concrete attitude adopted by the Cercle S. Jean Baptiste, a Missionary circle in Paris, ⁴ which No. 18 of the review *Christus* extensively studied.

THE TENETS

1. *Two Attitudes to Avoid.*

When presenting non-Christian religions, care must be taken to avoid a double pitfall: outright condemnation, and a too complacent attitude. *The first* can be likened to that of Karl Barth and his disciple Hendrich Kraemer ⁵ which, roughly, can be described as follows: all that comes from man is corrupt and bad; Christ only acts through His Church, therefore everything else is to be damned, condemned, and condemnable. There are no stepping-stones in non-Christian civilizations. Everything there is diabolical, all is sinful. This extremist conclusion is contrary to the doctrine of the Popes and the Catholic Church, but can be discerned in certain Christians and Missionaries throughout Church History.

The opposite attitude is varied, going from syncretism to indifference and excessive praise of that which is not stamped with the seal of Christ. Syncretism adopts elements of various religions and integrates them into a new religion. A type of this is Guénon's doctrine, which draws its beliefs from Buddhism, Christianity,

1. Paris, Bonne Presse, 1957.

2. Paris, Le Cerf, 1957.

3. *Études*, July 1958.

4. 12, rue St. Jean-Baptiste de la Salle, Paris, VI^e.

5. See his book '*La foi chrétienne et les religions non-chrétiennes*, ' Delachaux.

Islamism, Theosophy, etc.¹ He says that these great religions are branches of a primary religion. The way to true knowledge is through tradition which is only reached through initiation. Guénon makes little account of the historical and unique character of Christianity.

Indifferentism is more widespread and more serious. Practically speaking, it maintains that one religion is as good as another, that the ways to God and Salvation are varied but all equally true. This conviction is all the deeper for being of a sentimental nature. Though evident in *The Keys of the Kingdom* by Cronin, not many of his readers were shocked by it. Why bring unrest to souls who are in good faith? We do not go as far as to deny the superiority of Christianity, but this superiority is, for us, relative. If we had been born Moslems or Hindus we would be equally convinced of the superiority of our faith. After all, so many things depend on birth, education and outlook. This train of thought easily leads to a lack of understanding of the necessity of missions, the uncompromising attitude of the Church and the truth of such saying as: "There is no salvation outside the Church." Simone Weil is, from this angle, representative of a type of mentality and generation. Fascinated by the outsiders, she never made up her mind to become unreservedly attached to Catholicism; she was under the impression that she would lose by it, deprive herself of mystical experiences, of strong, impulsive urges. Gide's influence is here evident: know everything, experience everything, taste of everything, making no choice. This psychological trait is characteristic of the religious mentality of the modern Japanese and explains why it is so difficult to convert them.

Indifferentism is fed by the enthusiastic and often erroneous way in which Christians themselves present these religions. It would be easy to cite the names of fairly wellknown Catholics who make themselves into protagonists and fierce defenders of Islamism, Buddhism, Hinduism, of the African religions, etc. Legitimate sympathy does not exclude lucidity nor steadfastness of thought and speech.

2. Systematic and Prudent Initiation of the Young to Non-Christian Religions.

Young people must therefore be given a deep and personal knowledge of our Faith, a keen sense of the transcendence and

1. See *Études*, 1951, t. 269, p. 171 and following.

truth of Christianity, an enlightened conviction of its unique character and particularly of the part which belongs to God in our history. After this a careful initiation, straightforward and clearly set-out on non-Christian religions should be given, veiling neither their beauty, nor their limitations ; stressing the faults and deficiencies, and showing how all which is beautiful, rich and true therein is harmonized and amplified in Christianity. The particularly eloquent declarations by Dom Lou and John Wu¹ will be very useful in this connection. The partial truths and beauty is explicable by the action of the Holy Spirit in all souls. Outside the Church, that is to say, without Christ, there is no salvation, which does not alter the fact that Hindus and Moslems of good faith can be saved, but only in and through Christ, in and through the Church.

For a first initiation into non-Christian religions, read *Éléments de doctrine missionnaire*, first series : *Propagation de la Foi*,² or *Les religions non chrétiennes*, by Canon Bardy.³ *L'Histoire des religions* — Aigrain et Brillant —⁴ is a far more erudite and exhaustive book. Reference can also be made to the first chapter of *Dieu et nous* by J. Daniélou,⁵ and the excellent book by Cuttat, *La rencontre des religions*.⁶

The " Cercle S. Jean-Baptiste " of which Fr. Daniélou has been chaplain since its inception (1943), brings its members into contact with non-Christian religions and their adherents. However, the encouragement to goodwill in their regard is not blind to the deficiencies of these religious systems and the dangers of tackling them. We give here a few examples drawn from the Circle's Bulletin.

In February 1948, an Indian Jesuit related the following childhood memory. He remembered seeing a beggar woman hunting for tiny gold particles in order to make a fine necklace for her daughter's wedding. Thirty years later, he found himself in one of the finest cities in the world, Paris. Once more he saw a group of enthusiastic girls bent over something they were trying to make out. Once again his curiosity prompted him to inquire into the cause of their absorption. " Oh " they said, " we are seeking in the train of Indian thought for golden fragments of truth. " — " Is it really worth while " I said " to spend the best time of your life investigating

1. *Par delà l'Est et l'Ouest*, Casterman.

2. 5, rue Monsieur, Paris 7^e.

3. Desclée St. Jean.

4. Five volumes, Bloud.

5. Grasset.

6. Aubier.

the muddy course of pagan thought ? Your mind would seize more truths in your own philosophies, rather than those of India. ” “ Surely it is worth while ” they replied, “ do you know that in the course of the last few years we have gathered such a harvest of precious truths in the Indian religious systems, that we hope soon to shape them into a crown for the nuptials of India with Christ. ” Their ardour and love for India, their adopted sister, touched me to the heart and this time I answered : “ Good luck, my young ladies, and God bless you ever more. ”

In April 1952, the Bulletin reports an exchange of views held in the previous month. The works of René Guénon and Simone Weil were analysed. We will only give the introduction and the end of the article. “ The existence of religions other than Christianity rouses a very acute problem. It would be false to regard them as nothing but gross superstitions. They contain partial truths which are residues of natural revelation. But it would be even more dangerous to place them on the same level as Christianity... It is certainly important that the missionary respects certain religious values, but the fact remains that Christ, being the only Way of Salvation, must be proclaimed to all men. ”

A note, signed by the president of the Circle, on the present influence of non-Christian religions, was issued in April 1957. In view of its importance, we give here the entire conclusion, merely pointing out that the word “ indifferentism ” would be more exact than “ syncretism. ” This page is an excellent summing up of the first part of our article.

“ The danger nowadays is more one of ever-widening syncretism rather than the influence of any particular religion. One frequently hears and in all classes of society that “ all religions are equal, ” “ each religion is adapted to a certain race, a type of culture. ” A member of our Circle heard the following remark on the occasion of the baptism of our two Japanese friends : “ As a Catholic I am pleased ; but I am rather sorry for them (the newly baptized) as they are losing something of their homeland and civilization. ” One of the reasons for this syncretism is the many contacts with personalities of another faith, deeply religious and possessing fine moral qualities. They arouse admiration, which is as it should be, but some people add : “ What then is the good of Christianity ? ” These contacts and the universalization of culture make this tendency all the easier as they give some knowledge or rather, a bird's-eye view of all religions without the counterpart of a deeper knowledge of Catholicism, a sound study of the differences of dogmas. The result is a lack of conviction through ignorance of the transcendence of Catholicism. This same ignorance blinds certain persons to what is false in the desire for a unity which would suppress all that divides, even to the point of sacrificing the essential, as in liberal Protestantism. And there is great confusion in too many minds between the tolerance always due to persons and the logical and necessary intolerance towards error.

What is the outcome of these various influences ? A lessening of the Catholic Faith : many are inclined to be satisfied with a vague feeling of religion, a confused belief in God. Christ is no longer in His rightful place, the Church and the Sacraments even less. Through syncretism especially, the sense of the necessary mediation of the Church is lost : the idea is to go straight to God without any human intermediaries. Finally with the sense of the transcendence of Catholicism gradually disappearing, there is, in addition to a lack of personal convictions, a failure to understand the missionary idea. Among the young, a large number fail to see the urgency of the conversion of non-Christians or see what should be saved as essential in any adaptation.

But there is a positive aspect to the question. The Christian who comes up against the different religious currents in the world is bound to realize the necessity of deepening his knowledge of his religion and reach a mature Christianity, be capable of facing these problems and able to talk to non-Christians. He will also appreciate how privileged he is in having been chosen by God and placed in the true light from the very beginning. Finally, seeing the spiritual problems of those who are still in darkness, he will understand the urgency of the missionary field where a spiritual combat is waged, one which is conducted above all in prayer and penance. "

The two practical conclusions remain the same : a deepening of one's own Faith, and a prudent initiation into other religions. We hope that this systematic and careful initiation will continue and improve in the ' Cercle S. Jean-Baptiste ' and throughout the Church.

APPLICATIONS

1. *Meetings Should Be Contrived.*

Contact with non-Christian religions and their adherents is an established fact in the life of Christians today. Therefore, they should be prepared for it and given guidance. This contact takes place, quite outside our province, through the radio, television, cinema, press, literature and daily life. We ourselves should, therefore, contrive meetings of this nature in order to immunise and vaccinate, like in a laboratory. In the VIth Form, or better still in Philosophy, a course of lectures should be given on this subject, and also in Catholic Action meetings and in congregations. There are also many opportunities which could be used to the same end : reading a South African or Indian novel ; showing a Japanese or Indian film ; arranging meetings with Moslems or Hindus, etc., prayer vigils, teaching history, geography, literature, the biography

of a missionary or a convert.¹ The important thing is to judge all from the Christian point of view, charitably and in the light of Faith, always keeping the apostolic spirit alive and showing how the conversion of these religious souls are of the greatest advantage to themselves, to their nations and also to the Church.

2. *How the ' Cercle S. Jean Baptiste ' Works.*

The attitude of the members of the ' Cercle S. Jean Baptiste ' is on this apostolic and missionary plane. Being a centre of missionary spirituality and culture, its aim is to awaken and develop, through prayer and strong doctrinal and spiritual formation, concern for all those who are outside the visible Church. Its influence is on three levels : prayer, knowledge and action.

Every second Sunday of the month, it opens to all comers a spiritual and doctrinal morning session ; there are also two days each year in May, plus retreats and working-parties, holiday and liturgical camps. The Bulletin gives the same directives, orientations and the same spiritual food to its 1600 subscribers. The correspondence course goes out to 700 pupils or communities, the courses given being on Holy Scripture, on Missiology, and also on the various cultures of Islam, China, Japan, Israel, the Negro Race, Marxism, Orthodoxy, Oriental spirituality, India, etc.

Besides these institutions, there are small groups specialized in prayer and action on the Parisian model ; thus there are teams devoted to Islam, China, Africa, the working-class, etc. Guided by a chaplain, each team studies its particular problems, strikes up friendships with members of these various cultures in order to help them, welcome them in their homes, show them the meaning of Christian charity. It is evident how very necessary is the need for sound doctrinal formation and a just appreciation of the values and short-comings of these religions. Such frequent and cordial meetings lead to a deeper and more personal knowledge of the Christian Faith and, generally speaking, they have a beneficial effect on all concerned, the Christians discovering these far-off lands and their mentalities, and non-Christians acquiring an understanding of our Faith, thus bringing some of them to conversion and Baptism.

It seems unnecessary to stress the dispositions required for these contacts : respect, wide and understanding charity, tact, strong convictions and a firm faith, patience and a lack of national and racial

1. For details see *Anneau d'Or*, nos. 60, 61, 63.

prejudices, discretion and frankness, sincerity and enthusiasm ... This atmosphere of generosity and intense interior life has given rise to many vocations to the religious life or the lay apostolate, in the spheres of contemplation or the missions. Ten years of humble activity and wide diffusion prove the soundness of the bases and training given. We must thank God who brought forth this movement whose action now stretches far beyond the frontiers of France. It is only through prayer and a sound theology that this has been possible.

Christian Respect for the Path to Faith

by Jean LEVIE, S. J.

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Nothing is more worthy of respect than the sight of a human being plodding along the road leading to God, and than the hidden workings of the grace which calls and guides him.

The Catholic Church teaches us that God wishes to save all men by calling them all to the faith, and hence he offers all men the means of finding Him in the light of His call.

The doctrine is categorical. But, in this difficult problem, how much is beyond our knowledge? What exactly is the faith required of a well-disposed savage pagan who has never heard of Christ? And how many of our modern civilized pagans are able to spend a life-time without the name of Christ having any other meaning for them, or exercised any other call, than that of Confucius, Bhud-dha or Mahomet... And, if we wish to consider only the interior action of God, at which moment does the call of grace become definitely so obligatory, that to refuse it means rejecting the light and condemning oneself to incredulity?

Do not let us ove-simplify the slow and difficult progress of souls towards God through darkness and earthly egoisms. Each man here below has to "make" the truth little by little himself; let us realize and make souls aware of the terrible seriousness of this duty and the heavy responsibility it implies; but do not let us allow others to believe that it is simply a matter of setting aside that

1. Born on 21st January 1885, entered the Company of Jesus on 23rd October 1902, Fr. LEVIE was ordained priest on 20th May 1917. Professor at Louvain (or Eegenhoven) since 1921, for over twenty-five years he directed the *Nouvelle Revue Théologique* and encouraged the founding of our Centre. *Sous les yeux de l'incroyant* (1944 and 1946) and *La Bible, parole humaine et message de Dieu* (August 1958) are his two principal works. — Address: 95, route de Mont-Saint-Jean, Eegenhoven-Louvain, BELGIUM (Editor's note).

low and common thing called " bad faith, " in the human sense of the words.

Let us take the case of an intellectual, so taken up with the idea of liberty that he makes individual liberty the ideal of human life. From this point of view, will he not find in Catholicism many a " warning " which will make him revolt, and will cloud his mind to other characteristics he would be inclined to love ? Such a mind has made the error of becoming soaked in extreme liberalism ; but only God knows how and when this error became a serious sin by the exclusions it has aroused. This man, once gained by his fierce conviction, will no doubt be aware of being strictly logical with himself, therefore sincere, in " good faith " in the ordinary sense of the words.

Or else we have the case of a sociologist, moved by the fact of human inequalities and the role he attributes — wrongly — to the idea of the beyond in the resigned and passive maintenance of social injustices. It will not be hard for him to find many a page written by Catholics which will reinforce his prejudice and increase his bitterness, at the same time stressing, on the rebound, his one-way vision of the world. Do not talk to him about his bad faith ; in his convictions, he may be quite oblivious of his own interests and solely concerned with those of a social class, to which perhaps, by his middle-class origins, he does not even belong.

When God wishes to have such souls, He will not humiliate their human forces of generosity and enthusiasm, but will attack the weak point, the badly set limit, the unilateral excess of the synthesis. Faced with an obvious abuse of liberty, the liberal will understand that individual liberty, however noble, is not, however, an end in itself, and must serve a higher human dignity. By scrutinizing closely the working-class soul, the socialist will perceive its imperious calls towards a higher ideal, no doubt including social and economic well-being, but which, going much further, demands just as earnestly the great religious and spiritual realities. Of one and the other, God will ask, not a lesser love of liberty or of people, but that they be loved more and better.

Why should our attitude not aim at being closer to that of God ? Do not let us allow the controversial newspaper ways, or political election methods, become the standards of our apostolic tactics.

But if we reject as often inadequate, incorrect and dangerous, the term " bad faith " lightly applied to our adversaries, we make a point of stating that there is a total, absolute, higher " good faith " and that this is, in fact, identified with faith. This higher good faith which God requires of each of us, is the total orientation of

our soul towards God and, in the supernatural order, the adequate reply to God's gracious call, by faith, hope and charity. This supreme logic of thought and life is at the same time sanctity, in the fundamental and theological sense of the word. But what the meaning is, for the mind as for the will, of this "higher good faith," only he knows who, as a Christian, has received it freely from God; to know that it exists, is to possess or have possessed it; to guess, or foresee that it exists, is to go towards it through grace.

Catholics, children of Catholics, we have received this free gift, without effort, without any previous merit; God has taken us, we have not had to seek Him. We have never known the slow and painful path followed by a soul seeking itself and seeking God, through the thick veils of passions and earthly egoisms. All that this man had positively loved, all that was legitimate in the partial truths which formed his ideal, will usually serve as a means towards God's grace, but will be raised, widened, transfigured; man will feel that he is not lowering himself, but that he is finding himself, conquering himself, in all that is most loyal and most sincere. It is by going from sincerity to sincerity, from loyalty to loyalty, that a soul becomes Christian.

But while grace is slowly working in this man and making him little by little a Catholic soul — that deep Catholicism which he does not suspect in the Catholic institutions which surround him, which he sees only from the outside — it is still possible that this man will keep his prejudices against the Church for a long time, as he knows, or rather thinks he knows, the Church; it is possible that, Catholic at heart without knowing it, he acts and sincerely thinks he is "anti-clerical." Let us leave it to grace; tomorrow, in a month, a year, at the moment fixed by God, suddenly, because of something read, an example, a trial, the last corner of the veil will be rent away, and the religion of Christ will at last appear in its true light in a now-Christian soul. To the interior conversion, perhaps long since achieved, will at last succeed the exterior conversion, which henceforth will put the soul in contact with all the wealth of the faith.

We can never drive home enough the great duty of sincerity. For many, sincerity is only the agreement of an act, an attitude, with their present outlook; they think they are sincere as soon as they feel that an idea is born in them loyally, out of the free development of their former ideas, or has been accepted by them because it agrees with these ideas. True sincerity is in agreement with my intelligence as it ought to be, that is to say, entirely directed towards God. In our present state of moral unbalance, we do not easily and spontaneously take the right direction which puts all our baser ten-

dencies in their right place. To turn towards God with all our minds, or more precisely allow God, through His grace, to turn us towards Him, is our supreme duty as a reasonable being, the very essence of our human sincerity. To ask that of men, is to ask them something quite different from the absence of "bad faith" in the ordinary sense of the word ; often it means a painful, hard, slow, moral and intellectual setting right of things ; and sometimes it is only at the end of a long calvary that the unbeliever will conquer that supreme sincerity called faith.

A Duty of the Public School is to Teach Children to Prize Religion As a Human Value

Conclusion of a Report by the
AMERICAN COUNCIL ON EDUCATION

EDITOR'S NOTE

"In November 1946, the Committee on Religion and Education of the American Council on Education published a report entitled "The Relation of Religion to Public Education,"¹ giving the results of a study of the principles that should govern any attempt to introduce religion into public education. It is a thought-provoking report and an excellent start on a most perplexing problem. One of the most encouraging aspects of it is the tone of respect, the deep realization of the need of religion, and the forthright rejection of secularism as the philosophy of American education."²

This report was followed by another, equally important: The Study of Religion in the Public Schools, An Appraisal.³

The existence of a human community requires the believer's understanding and respect for those who do not share his faith. It also presumes, as Christopher Dawson⁴ so well pointed out, that all at least

1. AMERICAN COUNCIL ON EDUCATION, Washington, vol. XI, April 1947.

2. Edward B. ROONEY, S. J., *The Relation of Religion to Public Education in the United States*, in *Lumen Vitae*, V (1950), p. 92. We are indebted to Fr. Rooney's obliging competence in having drawn our attention to the work of the American Council on Education.

3. See also: *The Function of the Public School in Dealing with Religion*.

4. Christopher DAWSON, *The Study of Christian Culture as a Means of Education*, in *Lumen Vitae*, 1950, No. 1, p. 171.

recognize the objective value of religion and its place in culture. Certain obligations on the part of the public school derive from this.

We extend our thanks to Dr. Adams, President of the American Council on Education, for having authorized the reproduction of the Conclusions of the important report : The Relation of Religion to Public Education.

SUMMARY AND CONCLUSIONS

We have endeavoured to state the problem arising out of the secularization of American life and education. Before it can be solved, careful studies will need to be made of local community situations, of various types of experimentation now going on, of professional and lay opinion, of the legal questions involved, and of the experience of other countries. It is our intention to initiate studies of this sort to the fullest extent possible. In this report we have attempted the preliminary task of stating the problem in a context of educational principles.

In brief, the problem is how to find a way to give due recognition in public education to the place of religion in the culture and in the convictions of our people while at the same time safeguarding the separation of church and state. A solution, as we see it, requires the charting of a middle course between the existing situation and the adoption of expedients which are unwarranted. The exclusion of religion from the public schools which so largely prevails today results in its relegation in the minds of youth to a position of relative unimportance. This runs counter, we believe, to the intention of the American school system from the beginning. On the other hand, any educational innovation which would tend to identify public education with a particular body of sectarian beliefs and practices we hold to be not only impracticable but improper.

We have drawn a distinction between secularism as a philosophy of life, which owes nothing to historical religion in any form, and the divorce of religion from everyday human affairs. We do not believe that the American people or American educators are committed to an irreligious secular philosophy. Rather, what has come about in the modern world and in the educational system is the isolation of religion from the daily concerns of business, industry, and politics and from the educational disciplines designed for our youth. Holding to the principle of the separation of church and state in America, we

nevertheless deplore what we consider a strained application of that principle in our school system. We are unable to believe that a school which accepts responsibility for bringing its students into full possession of their cultural heritage can be considered to have performed its task if it leaves them without a knowledge of the role of religion in our history, its relation to other phases of the culture, and the ways in which the religious life of the American community is expressed. An educated person cannot be religiously illiterate.

It would be quite unjustified, of course, to contend that the secularization of modern life is wholly due to the prevailing educational pattern. Indeed, we have endeavoured to show that for several centuries a process of cultural fragmentation has been going on with the result that modern society lacks a unifying spiritual principle. It is our belief, however, that this process was very greatly stimulated by the artificial limitation of the school curriculum to non religious subject matter. That this process was occasioned by sectarian controversy for which religious bodies must largely bear the blame, we freely recognize. But this fact serves only to emphasize the possibility of a solution of the sectarian problem which will not be nihilistic with reference to the study of religion as a basic human concern.

It is far from our purpose to suggest that remedying what is here characterized as a fault of our educational system would in itself restore spiritual unity and integrity to the culture. There is no panacea for the spiritual ills of our age. We are convinced, however, that it is idle to attempt to recover for religion its essential role in social and personal living so long as it is denied recognition in the schools.

Growing dissatisfaction with the situation we have described has led naturally to a variety of proposals for its correction. To these we have given earnest thought, but while we have definite convictions about certain of them, we are convinced that the practical solution of the problem to which they are addressed awaits more extensive investigation and study. Concerning two proposals frequently advanced we have felt called upon to express a judgment.

Many persons believe it possible to distil from our major religious faiths certain common ideas and propositions to which the American people would overwhelmingly give assent, and make of these a common core of religious instruction. No doubt this could be done in many American communities. Indeed, it is being done in some school systems today. But we believe it objectionable from a religious point of view as well as on educational grounds. It seems to us that to pursue such a policy would be, at best, to assume that the support

of an overwhelming majority of the people justified overriding the convictions of a minority. The rights of minorities must be protected if religious liberty as defined in American law and custom is to have any meaning. Not only so, but "religious instruction" of this sort runs counter to the trend of public educational practice in America which disapproves indoctrination with reference to matters of belief.

Concerning weekday religious education, we have noted that it is peripheral to the subject of this report. We have been content to state the pros and cons concerning its most controversial phase — the conducting of sectarian classes in school buildings by representatives of the several faiths. It appears that new legal precedents may be established with respect to this practice which has been adopted in some communities. Many people believe that on the principle of local control of educational policy there is much to be said for such a program, as against a rigid secularization which excludes religion altogether. In this report, however, we have addressed ourselves primarily to possibilities which we think inherent in the present situation without statutory or constitutional changes, provided the statutes and constitutional provisions are subject to reasonable interpretation. We do not regard it as reasonable to construe a ban on sectarian instruction as prohibiting all study of religious subject matter.

Fundamental to the proposals we have set forth is an interpretation of "teaching" which distinguishes it from indoctrination in the ordinary sense of that word. We have recognized that religious indoctrination is widely practised in our churches and synagogues. It is their right to practise it if they are so disposed. But in order to introduce the study of religion into the public schools, the teaching process must be understood in a different sense, the sense in which it is commonly used today in application to all study of controversial subjects about which reasonable people differ. We have frequently used the phrase "the study of religion" instead of "teaching religion" because the latter so commonly implies indoctrination.

In line with this understanding of what the teaching process involves in the religious field, we have suggested as one possibility including in the literature program, at the appropriate level, study of our basic religious classic, the Bible, in order that our youth may become familiar with the major literary sources of their religious heritage. It is scarcely possible to understand the central values of Western culture without a knowledge of the Bible. Study of it

in the school, with whatever adjustments in the matter of texts used may be thought desirable, should go far to overcome the religious illiteracy of our time. Experience indicates that where the aim is to educate, not to proselytize, inhibitions dwindle away. Here, too, however, conscientious objection should be respected. To those who contend that the study of the Bible as literature is not religious study at all, the obvious answer is that the Bible is *religious* literature and can be studied only as such. To use it as a basis for doctrinal instruction is the function of church, synagogue, or home, not of the public school.

We have suggested also that attention be given in the social studies program to the religious life of the community. It surely is as important that our children become thoroughly familiar with the activities and programs of the churches as that they learn the operation of banks, factories, and markets. Here again what we are suggesting is no substitute for religious education in the full sense of the term. Rather, it is aimed at a sympathetic acquaintanceship with religion as an aspect of contemporary life.

These are illustrations of an approach to a major educational problem. They are aimed at breaking down the barrier between the religious and the secular in the educational system. If such procedures are successfully undertaken they will naturally lead to the exploration of the religious phases of the various disciplines through which our children and youth pass at successive levels. We wish to see school boards, administrators, and teachers freed from fear of sectarian indoctrination in order that religion may be given attention wherever it comes naturally within the scope of the educative process.

One of our major concerns has been with the present status of religion at the college and university level. Here we find a paradoxical situation. On the campuses of some tax-supported institutions there is a great deal of religious activity and in many cases there are successful departments of religion. On the other hand, in the teaching of science and philosophy a mind-set often prevails against historical religion in all its forms. In many publicly controlled institutions of higher learning there prevails a superciliousness with respect to religion and an actual indoctrination against widely held religious convictions. This is an insidious intrusion of doctrine, a violation of principle of religious liberty, and an abuse of academic freedom.

But if the free and untrammelled study of religious subject matter in the ways here suggested is to be made possible in the schools, teachers must be prepared for the task. This does not, in general,

mean special teachers, but men and women who have not neglected the religious phases of the culture or of their several disciplines. The teacher-education institutions and the liberal arts colleges, which now furnish the majority of teachers in elementary and secondary schools, should assume responsibility for leadership in bringing this about.

The religious community itself, which must bear a large part of the blame for the extremes to which secularization has gone, has an important part to play in their correction. Everything we have suggested can be blocked or nullified by sectarian bitterness, suspicion, and fear. If our religious leaders have a serious concern over religious illiteracy and the secularization of life, they must give the educators freedom to enrich the curriculum of the schools in ways that are sound and wholesome. The schools belong to the people and they are bound to reflect the people's fears and prejudices as well as their aspirations. Broadly speaking, there should be a meeting of minds among religious leaders in the community before a school administration can be expected to move in the direction we have indicated.

This report is addressed to people who believe in the American school system, in which the authors also profoundly believe. We have sought to make it clear that we are in full sympathy with those who stress the spiritual values which are inherent in public education. Indeed, we consider the democratic aims of education which stress the immeasurable worth of persons, the values of mutual understanding, and the possibility of human fellowship across all racial and creedal lines as the flowering of the Judaeo-Christian tradition. To this extent our schools are undoubtedly engaged in a spiritual enterprise. It is our conviction, however, supported, we believe, by the vast majority of the American people, that in the long run the resources of religion are essential for the preservation of these spiritual values.

Religion is either central in human life or it is inconsequential. If it is not basic in experience and in the culture, then the secularists are right in their neglect of it, and the testimony of the ages is false. We believe otherwise ; and we think the fruits of the secularization of life are becoming evident to the masses of our people whose changing mood is made articulate in the utterances of some of the profoundest thinkers of our time. The intensive cultivation of religion is, and always has been, the function of religious institutions. To create an awareness of its importance is a responsibility of public

education. In creating such an awareness the school is but rounding out its educational task, which culminates in the building of durable convictions about the meaning of life and personal commitments based upon them. The school cannot dictate these convictions and commitments, but it can, and should, foster a sense of the obligation to achieve them as a supreme moral imperative and to that end bring its students into contact with the spiritual resources of the community. Let us abate none of our enthusiasm for scientific knowledge and useful skills, but let us remember that only a strong faith that can resolve the perplexities of life and a lasting commitment to high purposes will make education complete.

Human Community and Educational System

by Monsignor DESCAMPS,

Secretary-General of the International Office for Catholic Education, Paris ¹

I. RIGHTFUL PLACE OF THE CONFESSIONAL SCHOOL, IN AN EDUCATIONAL SYSTEM, IN FUNCTION OF THE PRINCIPLES OF LIBERTY

When a truly Christian education and formation is not insured by public schools, private schools must take over education.

In all really democratic countries, this liberty, the practical result of liberty of conscience, is based on the fundamental principles of public Rights ; that is to say, a free choice made by the government which only considers itself to be expression of the sovereignty of the People (this free choice should not be confused with free thought, nor with economic liberalism) ; here lies the key to all the problems which modern states have to deal with on economic and social levels.

A sound solution of the school question conditions the full evolution of the citizen's personality and education in the service of the national, as well as international, community and, naturally, for the Christian, in consideration of the economy of his life on earth, as well as his eternal destiny, in the apostolic perspectives of the Church.

State monopoly is obviously founded on a choice by the State and, in general, it leads to totalitarian State control based on

1. Msgr. DESCAMPS holds a very important position from the Catholic and international point of view. Secretary-General of the International Office of Catholic Education, he is responsible for collecting statistics permitting evaluation of Catholic education in each country. He draws up reports on the major school problems. He arouses international public opinion on the legitimate rights of the Church and Catholic heads of families on matters of education and teaching. — Address : 77bis, rue de Grenelle, Paris VII^e, FRANCE (Editor's note).

materialistic rationalism, which does not respect liberty of conscience and aims at destroying all religion.

Excessive development of State education, by practically crushing private initiative either by political or economic pressure, only results in making liberty in education "a vain word and the most brazen of all Pharisaisms."

Educational liberty, which allows citizens to organize their own educational services and, as far as we are concerned, Catholic educational services, is conditioned by contributions from public funds. Education is not a commercial enterprise; if financial means are not forthcoming to enable families to give their children schooling in accordance with the requirements of their conscience in an establishment chosen by them, their liberty is illusory and doomed to short shrift.

Some countries accord more or less substantial advantages to private schools, but that is not the true solution for Christian education in school: they are only palliatives and even if we must sometimes be satisfied with them, there always remains an irritating inequality, which is not a factor of social peace. But, by God's grace, there are some States who understand that the *unity of the nation is conditioned by the pluralism of the school and education*.

It is in this true equality, from every point of view, that the solution of this school question lies, and the possibility of really giving youth a true and full Christian education by sound religious formation.

Such a position is not, as the false prophets pretend, a factor of civil war or division amongst youth; history gives ample proof of the contrary.

Further, such a claim is not a sign of hostility towards the State or public educational system, even if it is neutral.

Neutrality, the real secularization of the State, incompetence in the field of the citizens' philosophical and religious options has, in our opinion, a dual result, because, whatever the circumstances, almost everywhere a public educational system is needed which, in a liberal State, must be neutral.

First result: Schools provided by a neutral State cannot give a complete education to those citizens who consider that true education must include a certain number of values of religious formation, which the State is incapable of supplying.

In this case, the State must call upon the Religious Authorities to fill up the gap.

Second result: Wide option is based on the liberty of the citizen.

The great educative role of the State ought to be to make citizens understand that they must organize themselves to promote educational services which will enable them to comply with their obligations both to the State and their conscience.

Only such schools are the complete answer, for example as far as Catholics are concerned, to the demands of their conscience.

Of course, the neutral State cannot subsidize religious proselytism as such, as it is prohibited by the State's own principles.

But the State cannot avoid realizing the social value of *citizens organizing themselves for the public benefit, for the State has no monopoly of commonweal*; there is also the value and quality of the education given to a good part of the Nation, which the State rightly considers to be a parent's obligation towards their children.

The logical consequence is for public funds to be placed, on an equal footing, at the disposal of educational services which represent a capital for a Nation. All the more so because, far from being the effect of a collective or individual authoritarian system, even less a red-tape monolithism, *private educational services, particularly Catholic educational services, manifest a conjunction and harmonious collaboration between heads of schools, teachers and parents regarding education.*

In addition, in Catholic schools, the Church expresses to the full the synthesis of this collaboration, thanks to the *same spirit* which presides over the way in which each one takes stock of his responsibilities.

Finally, we would add that this pluralist outlook *brings with it the possibility of close collaboration between all educational institutions.*

The responsibility of the family as such is not transferable; the educational responsibility of the school is its indispensable complement; apart from school children, adolescents and young people still need other organizations and movements which are also extremely important.

All this requires the resources and vitality of private initiative. Formation and religious education of children, adolescents and adults can be expressed to the maximum in this perspective of liberty.

Need it be added that a true and sound religious formation, founded on Faith, Hope and Charity, nurtured by the sacraments and amplified to the maximum in the heart of that society which is the Church, will promote the best citizens in secular society.

It is in this sense that Pope Pius XI urged us to lift up our hearts and hands to Heaven, so that the supreme Pastor and Guardian of

our souls may make the splendid fruits of Christian education to be gathered and multiplied in the whole world, ever increasingly, for the commonweal of individuals and nations.

II. RIGHT TO RELIGIOUS EDUCATION, BASED ON THE RIGHT OF A STATE'S TRUE CONCERN FOR THE TEMPORAL WELL-BEING OF SOCIETY

Under this heading, I would like to submit the following points for your consideration :

a) The *right of the child* — a person, and not a thing belonging to someone else.

He must develop not only physically, but intellectually, morally and spiritually ; he cannot do this alone.

It is, therefore, not too much to assert the right to demand the assistance and support of the educational authorities, to whom he is subject by his condition of a child.

b) The first of these authorities is obviously the *family* ; as it is impossible for him to exercise his personal rights himself, the child is under guardianship.

The family must, therefore, be in a position to insure conditions for the full development of the child.

c) The nation, of which the organizing power is the State, is comprised of families. If the State takes upon itself to make young citizens have doubts, or no beliefs whatever, it is no longer neutral, but doctrinaire.

In this connection, let us refer to the Note-Reply published on 1st September 1916 by the Dutch Government. It expresses very well all the delicacy with which a democratic State worthy of the name must pose the principle of neutrality. Although it is essentially concerned with the school problem, the principles it upholds apply, in our opinion, a fortiori to the right to religious education.

“ In a land like ours, with such different religious opinions, education given by the State can only be neutral ; the State does not interfere in religious matters ... However, as far as a large part of the Nation is concerned, this education does not correspond with what religion and conscience fix as a task for parents. Therefore, it has been decided that parents' liberty to decide what education their children shall receive is inviolate, otherwise liberty of conscience will be destroyed ... ”

It is in this wide perspective that it seems to us possible *to urge the legislator to lay down, positively and concretely, the right of citizens, and in particular children, to receive religious education* required for the development of the personality, by *procuring, when necessary, the material means for receiving this education*. Is not this the only way of thoroughly protecting liberty of conscience and belief ?

In conclusion, however, we must point out that the true *spiritual, religious, interior* values in a child are hardly considered ; in any case, it seems to us that it scarcely counts in French positive law.

His right as a child as such does not come into the matter ; it can neither be affirmed nor defended, except in relation to his parents. Naturally its importance must not be denied in a State founded on the family. But even here, the head of the family has no possibility of intervening by reason of the religious interests of the child, but only in consideration of his paternal right or, as some tend to say at present, parental authority.

Fortunately in some other countries, as in Canada for example, the law fully recognizes the *religious* quality of both the child and adult.

We should ask ourselves whether, in general, positive law has not remained solely a law for *adults*, and if it would not be a good thing to urge jurists to examine the problem of whether there is not a place for a law for the *child*, considered as a person, obviously on condition that the right of the family be not decreased but, on the contrary, amplified in this connection.

The family is a natural society enjoying an inviolate right before that of the State, and receives " immediately from the Creator the mission, and consequently the right, to educate the child ; an untransferable right, because it is inseparably united to the strict correlative duty of perfectly harmonizing their instruction and education to the end for which they have received them by God's goodwill " (Pius XI, " *Divini illius Magistri* " — Leo XIII, " *Re-rum Novarum* ").

The neutrality of the state is always called upon to justify ignoring these sociological facts and spiritual world. But why should some be refused the practical means of religious growth, on the pretext that others have no spiritual hopes or requirements ? Just think of the millions of those who have been baptized living their childhood and youth in that systematic desert of God which is the neutral state school ! Neutrality and laicism are, in the first place, recognition and respect for the intrinsic nature of religious realities and the options of consciences, and abstention by the State power from expressing an opinion regarding the truth.

Why should the lack of need on the part of some be the standard for the religious needs of others ? Apart from respect, a *positive laicism* ought to *make spiritual choice as easy as possible*, neither bringing pressure to bear on minds and consciences, nor expressing an opinion on its content, nor giving a supreme meaning to it which is outside its competency.

Going thus beyond its present concept, laicism of the State would not be an obstacle to collective or individual spiritual choice, and would serve as a foundation for a *true*, and not only nominal, liberty which a democratic system must, by its essence, grant to all its citizens.

* * *

I certainly am not one of those who think that an individual " laicism " is the condition of a free faith. Just as I believe in the truly free personality, that is to say, capable of taking the responsibility of proper thinking, living and acting, according to the dispositions of God's eternal wisdom, which is the condition of true happiness, so I also believe in the importance of institutions which will help the human being in his efforts towards personal liberation. To my mind, this is where the right application of the neutrality of the state comes in ; " Some of us, said H. H. Pius XII on March 23, fear that Christianity will take from Caesar that which belongs to Caesar, as though Christ had not commanded that what belonged to Caesar should be rendered to Caesar ; as though the legitimate neutrality of the state was not one of the principles of the Catholic Church. "

To accomplish his social and personal destiny, in the earthly City, to be able to give the collaboration which the human community rightly expects from him for the achievement of the temporal commonweal, the Christian must receive spiritual and intellectual nourishment. I do not think it is excessive to ask the State, whose duty it is to watch over the temporal commonweal, that, even in its institutions, a place be made for this requirement of conscience ; for the Christian, in fact, to be able to receive real instruction and religious education is indispensable if he is to play his part to the full, including his responsibilities towards society.

A State truly conscious of the common Good, that is to say, the concrete conditions in which the nation develops, cannot, in our opinion, decline all interest in the hopes, interests, and will, even of a spiritual and religious nature, of its citizens ; all that is an integral part of the personality of the members of the nation, and even constitutes it, in its totality and diversity.

A country's heritage is not only made up of material wealth and economic power : education, of course, but also formation adapted to the deep personality of its citizens, and consequently their fundamental requirements, remain capital values ; they, too, answer the needs of society, and we might even say that they condition all the wealth, even material and temporal, of a nation.

How could a State which is really aware of its responsibilities ignore spiritual values, indispensable for a large number of citizens, if they are to develop all their possibilities ? A State cannot do this, even if it abstains from judging the choice made by each conscience.

I am convinced that the State can perfectly well — and even ought to — offer all citizens, including adults, with all due respect for public liberties, wide facilities for development and culture in all fields where the dignity of the person and requirements of total achievement are to be found, as society's well-being depends on this. In democracy, in fact, the honor of each one is to be equal to his own destiny, and his duty to be at the service of all.

III. Human Community and Missionary Spirit

Apostolic Responsibility of All Believers

by Reginald ENDRIATIS,
Vice-Provincial of the White Fathers, Brussels ¹

INTRODUCTION.

At the World Congress for the Lay Apostolate held in Rome last year, a young Ethiopian was asked : “ Have we Catholics many or few missionaries ? ” He replied : “ Perhaps no other religion in the world has so many missionaries specially trained for apostolate than ours. But other religions surpass us ; for example, every Mohammedan is in effect a missionary. Wherever he may be, at home or abroad, in his shop or office, in the market or café, he takes advantage of every opportunity to spread his religion. We Catholics do this too little. We must arouse our brothers in the faith. It is high time that we put the slogan “ All missionaries ” into practice.

These words may perhaps appear to us to be somewhat naive. We know it is difficult to convince our young Catholics to be apostles. And we ourselves do not believe enough in the apostolate, although all Catholics should be enthusiasts.

That is why we must today try to galvanize our faith. We could then inspire more apostolic fervour in the young people in our care. In this spirit, let us examine the following themes.

- 1^o : God intends every Catholic to spread the faith ;
- 2^o : present times are particularly favourable for this ;
- 3^o : our young people must learn certain principles in order to bear witness to Catholicism in the world today.

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I. GOD INTENDS EVERY CATHOLIC TO SPREAD THE FAITH

1. *Catholicity and Missionary Action.*

In God's plan the Church is Catholic, that is to say open to gather all men to her heart. Mgr. Cruysberghs has compared our life to amagnificent tower which should be topped by a splendid spire. St. John speaks of this spire when he says : " You have received the strength to become children of God. " A superhuman task which each one must, however, strive to accomplish ! We would be incapable of this if we did not have Christ to help us by His redemption, His grace, His example, and His Church, which continues His work and participates in all His gifts.

It is the Church — the Church, all the believers — who must make the effort to bring the Gospel of divine love and its powerful means of salvation to all men. Only in this way does the Church execute the will of the Lord. The Church's catholicity therefore consists in the fidelity with which her members answer the divine call. Thus Fr. de Lubac points out that the Church was already Catholic on the morning of Pentecost. Her members, it is true, were gathered together in a small room. Their courage was somewhat wavering. But the moment the fire of the Spirit had inflamed them, they were full of enthusiasm for the task which Christ Glorious had entrusted to them : " You are to be My witnesses to the ends of the earth. " The Church remained Catholic when she was persecuted and had to find refuge in the catacombs, always being firmly resolved to preach the faith again at the first opportunity.

The Church remained Catholic, even when she lost a great many of her children during greater trials, for the will to be apostles was ever in the souls of those who remained faithful to her.

Catholicity is determined, therefore, neither by geography nor by statistics, but by fidelity to a mission. Consequently, the Church remains Catholic as long as she obeys the orders given by Christ, as long as even a minority, an elite, always has the will to convert the world. And we know that the Church will remain Catholic, because Christ promised that the forces of evil will not prevail against her. But her Catholicity will be greater and more radiant if, not only a few of her children, but a great number, all even, are urged by the will to spread the faith. Then God's plan will be fully accomplished. Then the apostolate will acquire its full meaning, and become what it ought to be : baptism in action.

2. *The Missionary's Work is Everyone's Work.*

It is, therefore, obvious that all believers must participate in missionary work.

In the first place, this task is the responsibility ? of the hierarchy, that is to say, all the bishops in the world, taken as a whole, as the successors of the apostles. The plenitude of priesthood include the first right, but also the greatest duty : to bring Christ to the world. It is comforting to see that this truth has been vividly brought out during recent years. More and more, bishops in Christian countries help bishops in the missions not only materially, but by sending priests. We are proud and grateful to see that the Bishops in Belgium have given a magnificent example in this respect. Hence, each priest and layman must take an interest therein. No-one can remain indifferent, or voluntarily become a prisoner in a ghetto mentality. He who has received the gift of divine life has no choice but to transmit it to others.

This can be done in various ways.

3. *Forms of Missionary Action.*

We are already missionaries, simply by the *love we offer to Christ*. No prayer, job of work, our smallest efforts, our cares, are in vain if they are sanctified by love. The Church, where Christ and we ourselves are gathered together, is the hidden source of life in this world. From Her spring the graces which reach far-off men, men who have never known this Church, or who, because of influences to which they have been subjected, have never seen her true face, have never understood her, or have even fought her.

All are touched, invisibly, often without knowing it, but nevertheless very positively, by the graces which the Church radiates without end, and which her members, through the work of Christ, have accumulated. How worthy the following thought is of being heard by young people : “ You make the world better by living in beauty. Each generous urge, each victory over self, brings other young people closer to God. ”

Of some God asks even more : to *give themselves entirely to God's work*. Educators have the delicate task of discerning and promoting vocations. That is an important form of their apostolic responsibility. They must keep the conviction intact that God germinates abundant vocations among the boys and girls in their care.

Through educators' prayer, example and discreet counsel, these vocations will be more numerous and stronger. All research on vocations has proved how vital is the role of educators. At the beginning of

their vocation, a young man or girl almost always finds a priest or educator who has understood, lead and encouraged them. The family certainly also plays a very important part in the blossoming of a vocation, but it will always be the educator, and especially the priest, who will give the necessary information to parents and second their good dispositions. A priest once said to me on the occasion of a first solemn mass : " We speak too little about vocations in the pulpit. " We must explain this capital point unreservedly, not only in the pulpit, but also in personal contacts with parents.

Even amongst those who have no vocation to the priesthood or religious life, some will occupy posts in what we call mission countries. It is important that these men be aware, right from the beginning of their career, that the example of their life can have a wide influence. They will have to show unbelievers what it means to be a Christian. It is for us repeatedly to draw our young people's attention to the essential importance of this testimony. The same testimony will be required from those who stay in their own country. There are no longer, indeed, any countries which are fundamentally Christian in the full meaning of the word. Each Catholic now lives in perpetual contact with unbelievers. Moreover, the possibility of travel creates contacts with men of other faiths. Hence there is no country in the world where the Catholic has not to be a missionary. Let us educate our young people in this sense ; it will be the very best way of keeping his faith intact, in spite of life's storms.

II. PRESENT TIMES ARE ESPECIALLY PROPITIOUS FOR CARRYING OUT GOD'S WILL

Although the Church, in all her members, must be orientated towards the apostolate, there is another important factor : the present time is especially propitious for bringing the divine message to the world.

1. One Church.

We are in fact living a new page in the history of the Church. First of all, the Church has become ONE. Distance no longer counts. Men, things, and ideas travel rapidly from one part of the world to another. A kind of technical and material unification has been created. Contacts take place in the moral plane : the rights of man were solemnly declared by U.N.O. after the world war ; international organizations increasingly take care of all problems, wherever they arise in the world, and propose adequate solutions. In short, all peoples are becoming more and more interdependent, in spite of the

quarrels and tensions which may divide them. I say all peoples, for if previously some had not their own sovereignty, today almost all have a certain influence on the conduct of world affairs. What is the conclusion in this state of affairs ? Yesterday — and yesterday is the immediate past — we were living in a narrow circle ; today, and more and more as the days go by, we are becoming world citizens.

2. The World in Process of Development.

The world is in process of development. Never have there been so many men on earth. In the West, the population is mounting, either by the higher birth-rate, or because man's life-span is longer. In Eastern countries, especially Japan, India and China, the population is increasing continually. Even Africa, which for a long time was a prey to slavery and various illnesses, is becoming stronger thanks to our technical aid. In short, where at one time it took 150 years to raise the world population from one to two thousand millions, the last 25 years have been enough to increase this population by five hundred millions.

3. A World More Conscious of Its Value.

Another characteristic : this world which is going towards unification, is becoming more and more aware of its own value. The number of people who are no longer inclined to submit passively to their living conditions grows continually ; they join forces to obtain a higher standard of living and a more human existence. We saw the same phenomenon in the industrialised countries of the West at the end of last century, when the working-class freed itself from humiliating living conditions, claimed its rights and fought for them day after day. The same thing is now happening on a world level, and we see coloured peoples who, in turn, no longer wish to be treated as second-class or be exploited, but demand equality of rights.

The world today knows hope more than ever, and at the same time insecurity. Scientific progress offers every day possibilities which at one time were only a dream. Hope of a better life is therefore fully justified. But already now we feel that science will never be able to give men inner peace ; on the contrary, for God, Who created our heart, made it so deep that only He can fill it. This explains the increasing grave concern of so many men. At no moment in history has man been so easy to reach ; neither has humanity been such a prey to tragic disquiet and, at the same time, had such a desire for order and light. Is there a better time for communicating the Christian message to the world ?

4. *Growing Influence of the West.*

This question is all the more actual as the West, where Christianity began, influences the world more and more. At first sight, this opinion may be debatable, at a time when the leadership of the white man is criticized everywhere. But it should be noted that if the supremacy of Europe in the world is becoming more and more a question of luck, yet its technique, languages, methods of education, spirit of organization and above all ideas, have more drawing power than ever. In the present state of the world, a unique opportunity is offered to the missionary Church to spread the Gospel from the West. And now let us take a quick look at the extent to which the Church has spread her mission in the world.

5. *Past and Future Work of the Church.*

For many centuries the Church did not reach beyond the western countries. It is often said that the Church baptized western civilisation. And in fact it is impossible to understand Christian civilization in its architecture, painting, music, literature and, above all, philosophy, without referring to Christianity. However, Catholicism has never succeeded in entirely imbuing Western mankind with its ideology, and even less in making him act according to Catholic principles in all aspects of his life. We cannot talk simply of Christian civilization, if we wish to avoid attributing to Christianity a number of ideas and facts which may be questionable. Catholicism and western civilization will always be two entirely separate ideas.

It is true that the Church has followed in the steps of the West, during the course of history, in discovering the world. She spread as far as America, like Europe ; for America is an extension of Europe. This America is the daughter of our countries, but a daughter who has surpassed her mother in many fields. The Church has taken root in the New World. In North America there is a Christian community, dynamic and full of rich possibilities, although numerically speaking still in the minority.

In South America, which is regarded as being wholly Catholic, we have the spectacle of great ignorance in matters of faith and a tragic need of priests. Protestants have started an offensive such as we have never seen since the Reformation. However, with the help of the older Christian countries, a Catholic elite is growing stronger.

In Asia and Africa, the Church is still in the beginning stage. The few centuries since the days of St. Francis Xavier have only brought about preliminary contacts. The missionaries were certainly brave men : neither distance nor dangers made them draw back, often they

succumbed to sickness and privation, above all they suffered to see their religion, imported from the West and impregnated with the western spirit, suspected of being only a product of a dangerous civilization. Groups of believers were formed in spite of all obstacles; in some countries such as the Philippines, Vietnam and several in Central Africa, they were quite large. However, there was no question of a deep influence on eastern civilizations. The Catholic centers in these regions are simply forerunners, and can be compared to a finger dipped into the water to see if it is not too cold before having a bath.

Thus we see the great task the Church still has to accomplish.

The world, under the impulse of rapid evolution, turns a fascinated gaze towards the West, trying to feel its way towards equilibrium within order. Here we see the awe-inspiring phenomenon of the hand of God. God has prepared the present face of the world; He has regulated evolution so that today, in a renewed world, the Church may be there, spreading the universal message inviting all men to join the great divine family.

I do not mean to say that we are going to see a spectacular conversion of the world, but simply to stress that the Lord is offering us a unique opportunity to insure the expansion of His Church during the coming years. This is what we must make our young people understand! They are still "receptive" enough to be fired by it, with the help of divine grace.

III. THE BEARER OF THE DIVINE MESSAGE

Let us now examine the mentality which the young Christian must possess for his future apostolate.

1. *Spirit of Humility.*

In the first place, our young people must be educated in a spirit of humility towards other races.

Humility is nothing else but the acceptance of truth, with all its consequences. It is not the unhealthy feeling of a guilty conscience, as though everything the white man has done is badly done. Nor is it a kind of faint-heartedness, with doubts about one's strength and possibilities. It does mean, however, that we must shed our superiority-complex. It should be engraved in the hearts and minds of our young people that the white man does not belong, by virtue of the colour of his skin, to a type superior to that of his African or Asian brother. To be sure, we are in advance of many other peoples from the point of view of technical progress. But every-

thing goes to show that this lead is only temporary. In any case, we must look further than that. Technical achievements are not man's greatest asset. Culture is worth much more. Each people is born of a divine thought and, in each man, God has hidden a treasure of beauty. Once the full development of all these riches and the mutual enrichment of civilizations has been achieved, humanity will be secure.

But, in man, a much greater mystery goes far beyond all that which men's intelligence and culture have brought to the world. The Gospel contains an admirable word. The Saviour is often called : Jesus of Nazareth. Christ wished, in fact, to be born at a certain time and amongst a specific people. He loved and served this time and this people. He adapted Himself to them in a surprising way. Nevertheless, it is not the fact of being born at Nazareth which makes His greatness. The latter is on another, much higher, level : He is the Son of the Living God. In the same way, whatever may be a man's cultural level, his vocation is for ever to be a child of God.

The young Catholic will respect and esteem others only if he admits this grading of values : technical development, culture, supernatural vocation. In my opinion this grading can be stressed, not only in religion lessons, but also in those on literature, history and geography.

Here our missionary action needs some adjustment. More than once, in the past, we have paid too little attention to culture in other lands and have seen only the material needs. Our intentions, of course, were good, as we had to ask for help for these peoples. But today we must see that our missionary propaganda contains nothing which may humiliate them. When we speak of our mission, let us do it in such a way that our words will be listened to by the Asian or African intellectual, without wounding his feelings. To do this, we must emphasize that it is our duty to share the faith we have received through God's goodness, and that all peoples must be incorporated in the heart of the Church, so that the beauty and grandeur promised by Our Lord may be attained. *

2. Social Sense.

In addition, our young people must acquire a social sense on a world level. Social justice has been achieved to a certain extent during recent years, but it is limited to some comparatively wealthy western industrial countries. There it was a matter of fair distribution of an already existing national revenue between employers and workmen. Today it must be realized that half the world is

made up of under-developed countries, whose people have not enough to eat. The greatest problems of social justice are, therefore, no longer in industrial countries. They are to be sought in the relationship between these countries and under-developed regions. It is a fact that the well-being of the wealthy peoples is increasing continually, while the others are unable to emerge from their poverty. It is obvious that the former are duty-bound to invest the necessary capital for the development of industry and agriculture in poor countries. This is not only the best guarantee of equilibrium and peace in the world, it is also the only possible Catholic attitude. Our duty goes still farther. It is not enough to be concerned about the economic situation ; where necessary, we must prepare these people to receive the greatest of human rights : liberty. And here we have the problem of colonialism. Colonialism can only be justified according to the measure in which it aims at the total development of technically underdeveloped people. Such development is unthinkable without right to sovereignty. Colonization is, therefore, a passing phenomenon and presumes that the colonial will make a sincere effort to render himself superfluous as soon as possible.

Naturally, the delicate point is to know at what moment a people is ready for sovereignty. When a fledgling takes to wing, when a rose blooms or the corn is golden, we know they have reached maturity. But with a people, things are not so clear. Those who hold power will say quite often : " He is incapable of looking after himself. " But the others will reply : " But look, we are ready to stand on our own feet. " And then both sides will begin to raise their voices. Finally, the under-developed people will wish to prove their maturity ; and this proof will be accompanied by difficulties, tears and mishaps, often to the detriment of Christianity.

Catholic morals teach us that a people's accession to sovereignty cannot be done hastily, but also that it cannot be put off for ever. Unswerving loyalty is expected of a Catholic working in the colonies. The people must feel that he is trying to promote their sovereignty. May he always remember that it is better to grant independence too soon rather than too late. From a world point of view, that is also a question of social sense.

3. *Autochthonous Churches.*

Lastly, let us teach our young people to give precedence to the autochthonous Church. Here Rome shows us the way. The local clergy is brought to the fore. More and more, young Christian com-

munities are entrusted to local bishops, even if there are few native priests. Consequently, we should in no way be surprised if the Pope explicitly orders priests to work under the jurisdiction of these bishops. While giving them a new role, the Pope asks them, under these conditions, no longer to direct the Church they have founded, but to serve her in all submissiveness. Although this attitude requires a greater sacrifice, at the same time it endows the missionary ideal with an incomparable splendor.

The local Churches must be able to count on a sound core of convinced and trained laymen, who, in the years to come, will be responsible for the evolution of their country in a Christian spirit. It is therefore just as important to give, already now, scholarships to talented young laymen, in mission countries, as to ensure the training of local seminarists. In other words, although we must try to build always more churches in the mission, we must also plan now so that they will be filled with faithful in twenty years' time.

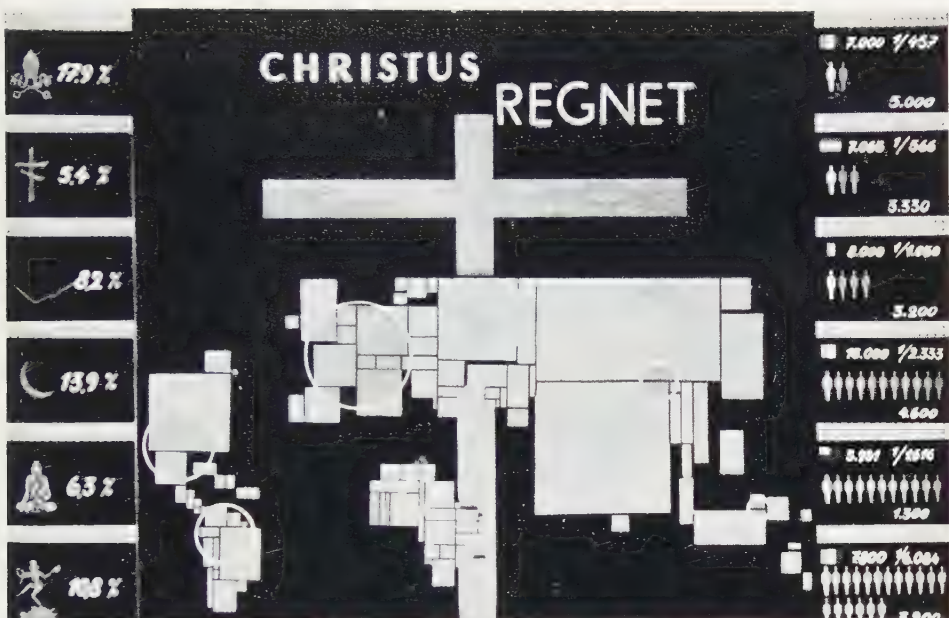
In view of this state of affairs, we must watch over the development and value of our Catholic teaching, in all branches, everywhere in the world. We must not forget that many foreigners continue their studies in our country. Those whose opinions differ from our own will try to attract them, for in our students they see many leaders of tomorrow. Catholics who try to make contact with these young men, are friendly and hospitable, introduce them into Christian environments, and if necessary help them financially, are exercising an admirable apostolate.

CONCLUSION

We said that every Catholic ought to be a missionary, that these times are especially favorable, on condition that our apostolate be permeated with humility, social sense and is orientated towards the development of local Churches. When trying to find words to summarize all this, I think of Christ's words to His apostles: "Love one another!" Love: the alpha and omega of apostolate.

Recently, some Africans complained to a trusted white layman about the haughty attitude of some whites. Carried into the realm of law by their simple faith, they said "There ought to be a law obliging white men to love coloured peoples."

We know that such a law is superfluous. Twenty centuries ago it was decreed by the Saviour and sanctioned by His Blood. That is why, trusting in the grace of Christ Crucified, let us echo His words by saying: "Young Catholic, love man, your brother."



Ia et Ib. — The “Messengers” of Christ (See commentary, p. 499).

OEUVRES PONTIFICALES MISSIONNAIRES

propagation de la foi

OBJET:

ORIGINE:

VERS 1850, A L'UNIV. DALL'NE JACQUOT ORGANISE L'AIDE AUX MISSIONS DE CHINE. 1852, M^{re} DUBOURG OBTIENT L'EXTENSION DE L'OEUVRE A TOUTES LES MISSIONS.



oeuvre de saint pierre apotre

OBJET:

ORIGINE:

1889, A CAEN JEANNE BIGARD AIDE LES SEMINARISTES DE NAGASAKI - LES FRANCOISANNES - MISS. REPRENENT SON OEUVRE

TESTA

CELEBRATION

TOUS MISSIONNAIRES

PRO APOSTOLIS

• les 4 points de PA •



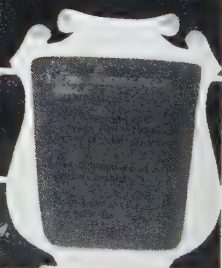
QUI ANIME LA JEUNESSE DE TOUT LE PAYS SE MET AU SERVICE DES EQUIPES DES INSTITUTS POUR STIMULER LEUR ZELE ET L'ETUDE DES MISSIONS

Mandat

DES 1922, PAR LES SUPERIEURS DES MISSIONS ET PAR MISS. LES EVEQUES, POUR COLLABORER AVEC TOUS LES MISSIONNAIRES

Assis

LA PERSEVERANCE JUSTE DANS LA VIE ADULTE, D'UN DEVOUEMENT A L'OEUVRE MISSIONNAIRE UNIVERSELLE, PAR L'UTILISATION AIT. G.M.



Ila et Iib. — The Missionary church (See commentary, p. 499).

Missionary Exhibitions in Schools

by Antoine DE GEYTER, S. J.

*Director of "Pro Apostolis," Brussels*¹

A few years ago, "Pro Apostolis," the general missionary movement for young people in Belgium, started using audiovisual aids to help young people to reach a better understanding of the world.

1. Travelling Exhibition.

A synthesis of the missionary effort was given in over fifty schools which we visited. This is how we proceed : four pairs of panels, devised for quick assembly, are mounted in an empty room about the size of an ordinary class-room. These panels represent :

- a) first pair : world religions and the establishment of the Church.
- b) second pair : general missionary activity and students' participation through "Pro Apostolis."
- c) third pair : world cooperation and the educational, social and medical work of the missions.
- d) fourth pair : various activities and the spirit of "Pro Apostolis."

Pupils come in groups of 30 to 40 (a class), and the priest explains the missionary problems of the world today, using the panels to illustrate his talk, which lasts a maximum of 30 minutes.

We noticed that the older pupils derived the most benefit ; they appreciate an overall view, as distinct from special achievements, grasp the import of statistics and realize the importance of international cooperation. Very special attention is given to the pedago-

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gical aspect of the exhibition : a well-structured missionary spirituality (replacing vague ideas of generosity), respect for other peoples and their traditions, acceptance of the human universal plan, and crucial missionary problems.

2. *Local Initiatives.*

Colleges and Institutes often obtain striking results with very simple means.

a) *The missionary corner.* — In many schools there is a room, or a corner, given up to missionary activities : a table or cupboard for reviews, the monthly missionary mural bulletin, photographs illustrating the pontifical intention, letters from missionaries with whom they are in contact, newspaper cuttings, a few slogans. Sometimes each class has such a corner.

b) *Exhibitions.* — In other schools various classes or divisions collaborate in setting up a missionary exhibition, to which parents are invited. The groups draw up a plan : for example, each class will have an exhibit illustrating the mission it has adopted ; or else they will show the work of the various missionary Congregations of which old pupils of the schools are members ; or the intention for the month will be illustrated...

All the material is assembled by the pupils themselves ; they make models of the mission posts, chart the statistics, find the items they need, and write to the missionaries and Congregations.

Some of those we saw were magnificently successful.

c) The “ *missionary broadcasts* .” — We asked missionary groups to prepare 30-minute tape recordings of reporting, sketches, letter-reading, music and singing ; these are played over at the end of a study period, or during the girls’ sewing lesson.

This kind of initiative provides an excellent stimulant for members of a group ; it urges them to seek the best and they know that their team-work brings immediate results.

d) *Film slides.* — Each month during the last two years, “ *Pro Apostolis* ” has prepared a film of about 30 pictures on the intention of the month. These pictures are accompanied by an explanatory text.

In some cases the entire missionary meeting is taken up by films ; in others, the professor of religion devotes a lesson to them. In some schools, a few of the older pupils study the subject and give a running commentary when the film is shown to the younger

children. Groups of catechists also use them for their lessons. One of the teaching Congregations has recorded a text, adapted native music to it, and thus obtained a sound film.

PANEL COMMENTARY

What is the best method of presenting missionary activity today ?

1. *Panels Ia and Ib: "Messengers" of Christ.*

On all sides there is a tendency to take unity between peoples as the point of departure when speaking about the missionary spirit, but we do not think that this "fraternal world," in which our young people are so deeply interested, can lead them to the discovery of the Gospel message.

We prefer to start with Christ Incarnate, the Good News brought to the world, and so get directly into the heart of the dynamic aspect of the "mission." That is the explanation of the Cross which predominates in the first panel, entitled "Ut regnet."

The advent of Christ and the Gospel is illuminated, on one side by statistics of the faithful belonging to the great religions, and, on the other, by the number of missionaries sent by different countries, together with the percentage they represent in relation to the Christian population of those countries. (Ia).

We also insist on the "prolegomena fidei" in these great religious currents, to counteract the "paganizing" tendency, which represents non-Christian religions as the work of Satan, and is often insulting for non-Christian peoples. We tried to arouse respect for these incomplete meetings with God, by showing the dignity of the attitudes of prayer, in the temples, and sacrifices... (Ib).

2. *Panels IIa and IIb: The Missionary Church.*

The missionary is not a free lance ; he is sent by the Church and the Christian community. In him, the vocation of every Christian is continued and completely achieved.

We stress Pontifical Aid for the Missions, as the concrete application of missionary duty. As the members of the audience are at least 12 years old, we need not enlarge upon the Holy Childhood, and can spend more time on the Propagation of the Faith and the St. Peter's Pence.

We must also show that missionary activity in schools has a community aspect. Our young people will live their missionary responsibility through "Pro Apostolis," the missionary movement mandated to that end by our Bishops.

3. *Panels IIIa and IIIb: The Church and the World.*

In the presence of the United Nation's efforts to humanize the world, it is well to emphasize the extent of the medical, cultural and social action...

of the Church in under-developed countries. On the one hand, propaganda for aid for these countries must not overshadow the fact that the Church did not wait for the San Francisco Charter in order to see the great needs and satisfy them as far as was in her power. We believe it is important to insist on the human achievements of the messengers of the Gospel, and remind people of the sacrifices they continue to make.

On the other hand, we must stress the necessity of collaboration with international organizations, and spur on the latter to more active presence (IIIa).

The crucifying aspect of the Gospel message must not be omitted ; in spite of all she may do for men, the Church will always be persecuted. Ample proof of this is given by the Church of Silence.

4. Panels IVa and IVb: "*Pro Apostolis*."

In conclusion, we remind our listeners of the means made available by "*Pro Apostolis*" for missionary formation of young people: monthly review, calendar, mural newsletter, mass for the missions, leaflets on training, film slides, missionary camps... (IVa).

The ruling spirit of this effort implies a living contact with the world in which we live. In 1922 "*Pro Apostolis*" used the language of the day: that of alms and the protection given to natives by the heroic missionary. Today it is our duty to insist on mutual exchange between Christians and the need for all to collaborate in the liberation of the spirit.



IVa et IVb. — 'Pro Apostolis' (See commentary, p. 500).

Missionary Spirit in a Professional Setting

by Gérard DUPRIEZ,

*President of the AUCAM 1955-1957, Louvain*¹

“ If we were really Christian, we would be infectious ”
(P. CLAUDEL).

During the last thirty or forty years, laymen seem to have discovered, or rather rediscovered, their place in the Church's mission. The first diffusion of the Gospel Message, far from being the work of priests and religious, or even specially qualified lay people, was that of a whole community. The Good News spread throughout the world, from one to another, from city to city, by the ministry of soldiers, merchants and other travellers. Today, the young Christian communities of Asia and Africa give us a new example of this “ infection ” and, very fortunately, the phenomena is again visible in Europe and North America. Lay people, adult at least, are taking over their responsibilities in the Church.

Already a Christian élite has gone back to the sources of Scripture and Tradition and rediscovered the theological meaning of the “ mission. ” For St. Paul, indeed, the Mystical Body is the Salvation operated by Christ and diffused through *all the articulations*, sacramental and others, of the Church.

All the members of the Mystical Body find themselves engaged in its growth, in extent and intensity. Hence, in the economy of the Redemption, there is a specific role for lay people, just as much as for religious. Being an apostle is not an optional matter for Christians !

1. Born in Louvain in 1933, Mr. Gérard DUPRIEZ is LL.D. of the University of Louvain and is studying for his degree in Economics. He writes in the AUCAM Review ‘ Réponse ’ and has produced important articles such as *Ghana 1958* and *Séminaire Africain de Pax Romana*. From 1955 to 1957 he was President of the AUCAM (Association Universitaire Catholique d'aide aux Missions) and since 1955 is Deputy-Director of the Missionary Secretariat of Pax Romana. — Address : Les Hauts Sainte Anne, Louvain, BELGIUM (Editor's Note).

Out of this rediscovery many initiatives have been born, some of which turned towards apostolate in the "mission" countries; we now propose to deal with one of the oldest and whose members are university students.

* * *

Not so very long ago, Asia and Africa were still mysterious continents for most Europeans. When he founded AUCAM (Association Universitaire Catholique pour l'Aide aux Missions) Rev. Fr. Charles, S. J. was doing really pioneer work. The Association's aims can be defined as follows: put those means of action which are available to university students at the service of the missions. In the first place, prayer, of course, but also organizing propaganda to arouse public opinion on the problems of the Church in the missions and, in university circles, encourage departures for these countries. In addition, the Association tries to collect funds for various enterprises, of which the most important are certainly the Louvain University Medical Foundation and the Louvain University Agronomical Foundation, both in the Congo; the former built hospitals and schools for training medical assistants, while the latter created research centres. The students activities were focussed above all on education: study circles, lectures, plays.

It would take too long to retrace the various stages in the evolution of Aucam's activities. Suffice it to say that, after the last war, Aucam's efforts were steadfastly directed towards the growing number of foreign students at Louvain University. It is from this period that the present Home dates. However, our action could not stop at the organization of a hostel where every foreign student, chiefly Asiatic or African, would feel at home.

Contacts, friendships made during meetings, outings, camps, are certainly extremely enriching, but, as Catholics, we must situate our activities on a higher level, animate them with the missionary spirit which is the very reason of our existence. Circumstances have changed since the war: distances no longer count, contacts between Asia and Africa are extremely frequent. Elsewhere, the European mission in the new continents is debated and needs to be thought over again, modified. But Mr. Aliouné Diop said recently during a Pax Romana congress: "I am one of those who hardly think of African problems except in terms of a European inquirer from the Christian West. I do not think that the great world problems can be solved, not only without the intervention of this Christian West,

but also without the latter fully assuming its particular responsibilities.

Yes, Asia and Africa expect us to do something for them. Not at all a kind of benevolent paternalism, but a frank and sincere collaboration. We must strongly avoid letting ourselves sink into an attitude of defeatism, which characterizes too many Europeans, when we talk of the contacts between our continent and Asia and Africa. Let us have the courage to face these new problems and think over our attitude again, so that we can meet the present hopes of young nations. To fulfil this expectation it is, however, important to know their needs, understand them and love them. This obviously goes for all those whose vocation call them to direct and close collaboration with these countries, but also — and this is forgotten only too often — for all those who, in no matter what way, are responsible at home for our country's attitude towards new nations.

Aucam, like many other movements, of course, tries to encourage *meetings, debates, talks, between university students*, so as to inform all those of good will and contribute to the constitution of the great community of men.

At the Home, a small community of Belgian and foreign students try to live according to the spirit of Aucam, and constitute the core of a more extensive group. Their activities are multiple and varied : talks, religious study circles, friendly evenings, excursions or international meetings during the summer, among many others. Do not let us forget, however, the weekly Mission Mass which every Tuesday evening sees over a hundred students round the altar, praying together for the intentions of the mission Church.

To round off its action, Aucam, thanks to donations from its thousands of members, is able to give each year several scholarships for Congolese, Chinese, Vietnamese, Corean, Indian and other students.

Lastly, 13 years ago the students started a review, with general news on all religious, social and other problems interesting the mission Church. It started in a very small way, but now has a prominent place amongst the university reviews. “ Réponse ” is and remains a review directed exclusively by students, but is addressed to all members of the association, whether present or former students.

All these activities are certainly fine achievements, but we cannot stop there, for some of our members expect more and we must live up to their expectations. Already before us, others such as AD LUCEM, also due to Rev. Fr. Charles' inspiration but founded by Dr. Ajoulat, had given thought to organizing *lay apostolate in mission countries*. Each movement has its own methods, but all

are inspired by the same ideal. Our only desire is to see a closer collaboration between all these organizations, so that no efforts will be wasted and all vain rivalry avoided.

Aucam has decided to group all those members who so far have lived in the spirit of our association, but have too often had to act on their own as soon as they left the University. This new initiative is in line with our activities as we have envisaged them during the last 35 years. Always alive and active, the association seeks to meet the requirements of the hour, reply to the deepest and most noble aspirations of all those who come to the Association for help in their apostolate.

A Year of « Parochial Missionary Service »

by Angelmont GARNIER, S. D. B.

*Pontifical Missionary Works, Paris*¹

I. *The Pope's Appeal.*

In Paris, last year, a group of St. John Bosco boys held an Exhibition entitled: *The world, mission country.*

As the title suggests, the idea was to give visitors a wide view of world evangelization. To arouse interest in the universal Church, they preferred to start with the Church as represented in the XXth district of Paris, from the relics of its founders — and here they had an authentic martyr, Fr. Planchat — to the very many societies and movements. In short, it was an invitation, as it was pointed out

1. Born on 8th March 1913, Fr. Angelmont GARNIER entered the Salesian Order after finishing his studies at the Rennes Major Seminary. On his return from captivity in Germany, he was appointed professor of rhetoric at a college in East France and started a small school paper. Then he directed *Jeunes et missions*, a Salesian missionary publication. His work was highly appreciated and led to his appointment as director of the “Service Missionnaire des jeunes.” For the benefit of readers outside France, here are a few details about this movement, which touches 5,000 secondary schools.

The *Service missionnaire* was created by the Pontifical Missionary Organizations, to help all young Christians to acquire a fully Catholic outlook and wide information on world problems of evangelization.

In all youth collectivities (institutions, schools, parishes, etc.) the *Service missionnaire des jeunes* must have responsible representatives, whose role consists of *informing their friends* about the life of the Church, *animating their prayer* (especially by reminding them of the monthly missionary intention), *directing their generosity* towards all forms of missionary collaboration, in particular the Pontifical Organizations.

The monthly bulletin ‘*Connaître les Missions*’ (36 pages, illustrated), written to attract the adolescent’s interest, gives a detailed commentary each month on the Intention (per copy : 35 frs : subscription : 300 frs).

Educators, parents, priests and nuns will be interested in reading the brochure “*Jeunes chrétiens en service missionnaire*” which tells all about the Service and gives many appreciations by young people.

Write for these publications and all information to : 5, rue Monsieur, Paris 7^e, or to : 12, rue Sala, Lyon 2^e (Editor’s note).

at the inaugural ceremony, to *climb the bell tower of a Parisian church* — St. John Bosco can be seen from far and takes in a wide horizon — to *see at the same time the immediate surroundings and the far-off countries where the Church proclaims the Gospel.*

A month later, the encyclical "*Fidei Donum*" gave these young people the highest approval "*Nothing is more harmful to the life of the Church, wrote Pius XII, than isolation, withdrawal into self and all forms of collective egoism which cause an individual Christian community, whatever it may be, to be closed in regard to others.*" He urged all Catholics to have a "universal outlook" which is "the normal outlook of Christian life."

2. *The Missionary Service Youth's Reply.*

How did the young people in the Missionary Service react ?

In the first place, by trying to acquire a truly "Catholic" Christian mentality.

These young boys and girls, belonging to various groups and parochial societies, meet periodically — which means making a sacrifice in one way or another ! — round a globe of the world in a "missionary center" installed by themselves.

Once a month, the meeting is devoted to the *missionary intention* proposed by the Pope for the Catholic's prayer. One group has prepared it in advance, by reading reviews (*Missi, Connaître les Missions, Informations Catholiques Internationales, Courrier de l'UNESCO, Grands Lacs, Missions Franciscaines, Mission de l'Église, Lumière du Monde, Annales de la Propagation de la Foi, Afrique Nouvelle, etc.*) which are handed round before being placed in the center's library.

What horizons are opened ! What thrilling subjects are revealed, prevailing now, and close to us : Japan, China, Indonesia, the Philippines, spiritual and material evolution of India, the religious future of Latin America, justice and peace in the Arab world... Often urged by the wish to see these men and women who have become closer to them, they go in a group to Pleyel to hear lectures or see films by eminent travellers.

It is already an excellent result to be able to keep these young people, who are chiefly engaged in local Christian activities, in contact with the universal field of the Redemption. The militant has more courage and light for carrying out his often thankless task, when he can measure the extent of the work achieved in the whole world by the Church militant ! How much encouragement lies in knowing that they are part of the same team as the Y. C. W.

in Tokio, the heroic students in Shanghai, the young missionary laymen in Tanganyika, young seminarists in Madagascar, little Eskimo sisters in the Arctic Circle, Christian and Mohammedan pilgrims who have met to exchange views at Tioumliline.

This is no flight from reality ; on the contrary, it often reveals a pressing apostolic responsibility in the immediate environment. ¹

For more than a year, from fifteen to twenty young people in our parish regularly attend these meetings, which they prepare with almost moving care. It is indeed moving for them to come closer to each other for a few moments, to see the world as Christians and then happily return to their own " mission, " bringing with them the breeze which will prevent their circle from suffocating !

If anyone doubts whether it is so important as all that to be interested in the religious evolution of the Indonesian islands, or the question of urban development in Africa, they should remember that today there are no longer any " far-off " problems or countries, and that it is time to teach our young people to consider all men as brothers, members of one human family, and to avoid narrow nationalist views, like poison, ² together with " all parasitic tendencies to superficial and easy exoticism. " ³

During the recent celebration of the Encyclical *Fidei donum* at Notre Dame in Paris, Cardinal Feltin deplored the lack of preparation of our young Christians, above all those who are sent to Algeria, for meeting other peoples, races and civilizations, and drew attention to the *service* organized by the Propagation of the Faith and " intended for young people so as to help them to put all their generosity at the disposal of the whole Church. "

That evening, at the doors of Notre Dame, a group of St. John Bosco members sold the brochure *Le monde entier, pays de mission* ⁴ and tracts which said :

Young people living in the century which has seen Bandoeng, ought to know that we are living the most missionary hour of history ; that when

1. " To think of the missions is to be more deeply in the heart of the Church and, in the end, better serve those in our immediate charge. " His Grace Mgr. GARRONE, Archbishop of Toulouse.

2. " In every age, nationalism has been a scourge for the missions and might even be called a curse. " (Pius XI, 6th December 1929).

3. " Missionary misgivings had to be reawakened. In addition, such anxiety had to have sound doctrinal foundations, devoid of all over-riding nationalism and all parasitic tendencies to superficial and easy exoticism. " (His Grace Mgr. DUPUY, Aux. of Lyons ; letter to the Service Missionnaire des Jeunes delegate).

4. *Le monde entier, pays de mission*, illustrated brochure by RR. FF. GARNIER, DEVINEAU and BOURDON. The root of the missionary problem in the world today. On sale at the offices of the Propagation of the Faith (Price 75 French francs).

“ the coloured Churches ” are being built. We cannot remain ignorant and idle at such a time.

And these words by Pius XII in “ *Fidei donum* ” : “ A generation educated in the Catholic outlook, at home as well as at school, in the parish, Catholic Action and spiritual work, will give the Church the apostles she needs for the proclamation of the Gospel to all peoples. ”

3. *Youth's Influence in the Parish.*

How do these young people in the Missionary Service help the parish to acquire a missionary outlook ?

Each month they write a mimeographed sheet entitled “ St. John Bosco, the parish which sees the world ” which they distribute after mass, usually on the last Sunday of the month. Taking it in turns, they perform the small feat of condensing the missionary problem of the month into about fifteen lines.

Here is how the Parish Priest introduced the first number :

Dear Parishioners of St. John Bosco,

This paper, with its telling title, will be distributed every month by members of the Missionary Service.

It will tell you about the “ Missionary Prayer Intention ” which the Holy Father proposes each month for Catholics throughout the world.

It will urge you to pray more especially for this intention, *each first Sunday in the month*. One of the masses on that Sunday will include active participation by members of the Service.

I congratulate these young people on this new initiative, which will help the entire parish to be united in a truly “ Catholic, ” that is to say universal, prayer.

Our parish will thus reply to the two-fold wish expressed by Pope Pius XII in his Easter letter on the Missions :

“ In these years, which are perhaps decisive for the future of Catholicism in many countries, multiply the number of *masses celebrated for the missions' intentions*.

Feed this pressing and unceasing prayer by appropriate teaching and *regular information about the life of the Church*. ”

And now I will let the members of the Missionary Service speak.

On the Feast of Christ the King,

Parish Priest, R. P. GUILLERM.

As an example, here is the text distributed in May 1958, presenting the missionary intention of the month to the parishioners :

WILL INDIA, STRAINING TOWARDS TECHNICAL PROGRESS, LOSE THE SENSE OF GOD ?

India's reply to this question is of interest to all those concerned with spiritual values.

For today India is tackling the social, political and economic problems of the modern world. The mining of coal, iron and other minerals, which are at the basis of the country's industrialisation, is being methodically pushed forward.

There is much to be done in this country, which is not poor, but whose population — 357 millions — too often lives under wretched conditions. India is, unfortunately, the very country where people still die of starvation, where 100 million men cannot count on a bowl of rice each day. We know that rice plays a vital role, as in all hot monsoon countries. And in India, the peasant class, which grows rice, forms 82.7 % of the total population.

India, in the throes of change, is allowing her head to be turned by technical achievements. Materialism is lying in wait for her. Will India, so legitimately straining towards material progress, lose her traditional sense of searching for God ?

Catholics are trying to promote material progress and at the same time save India's spiritual values.

In 1947, India was proclaimed independent. The new Constitution recognized the right of the various religions to exist in India, to preach, build churches, schools... The Church's social work (hospitals, dispensaries, orphanages, etc.) are put at the country's service.

There are 8.200.000 Christians in India, of whom 5.290.000 are Catholics. The missionary's work is, at one and the same time, simple and difficult : the Indian remains attached to Hinduism, which is part of his national heritage, but little by little social action will make him discover the Christian's Gospel.

Let us pray that India, while continuing to make great strides on the material plane, may also continue her research in the spiritual field and discover the Unique Saviour of the World.

Each month our members also have a permanent *notice board* at the church door, on which photographs or posters illustrate the essential part of the "intention" and the main Catholic aims : unity of the Church, help for the under-developed countries, international peace etc.

Every quarter the Service organizes in the Salle Planchet a *public lecture*, with films or kodachromes, "Christian knowledge of the world." ¹ The faithful attendance of the public is encouraging.

1. With the co-operation of the choir 'Les Compagnons de la Joie,' to which several members of the Service belong, and which helps many artistic shows.

Father Georges Corrée spoke of his experiences as chaplain on a trip to Moscow and, more recently, for the anniversary of *Fidei donum*, he came to talk about his latest journey to Dr. Nkrumah's Young independent country, Ghana ; Father Taphanel captivated his audience by relating how he discovered and " pacified " the last man-eaters in New Guinea. Raoul Follereau agreed to come in between two trips to Africa and talk to us with heart-breaking eloquence of the world problem of leprosy ; on May 7th Jacques Chegaray showed two thrilling films on " Hanai, dream islands. "

We would also mention a visit by young people from beyond the seas, and the mass celebrated by Fr. Tranh-Thanh-Gian, Rector of the Vietnamese Catholic Mission in France, who brought us a moving testimony of our brothers in the Vietnam.

Conclusions.

In conclusion, I will quote the last sentences of a clear and spirited document issued by the French Mission and which is a pastoral appraisal of the various aspects of the unhappy *Algerian crisis*, in the light of the mystery of Christ and the pontifical teaching :

" When we consider the reactions aroused in our sectors by this Algerian crisis, we are forced to admit that human consciences are not on a world level ; they are not alive to the various new aspects of humanity, to ways of living different from their own.

Nor are they alive to all the political, social and economic problems which face us today, and which must be thoroughly understood before we attempt to solve them.

Lastly, the Faith which enlightens many people is too often still that of their first communion and, by that very fact, cannot enlighten their consciences at grips with adult problems.

Our pastoral duty, therefore, understood in a sufficiently wide sense, obliges us to undertake a whole work of arousing souls to the totality and dimension of today's problems, so that consciences may be enlightened by the totality of the mystery of Christ. " ¹

1. " Give your young people really the whole of Christ and the whole of the earth and you will see that things will change ! " (A. GARNIER, *Éducateurs et Missions*, December 1953).

The Spanish « Domund »

by Monsignor Angel SAGARMINAGA MENDIETA,

*National Director of the Pontifical Missionary Works,
Missionary Union of the Clergy, Madrid*¹

“ Domund ” is the abbreviation for “ *domingo mundial* ”, the “ World Sunday ” of the Propagation of the Faith.

The “ domund ” is a complete success among the Spanish people and is the most popular religious feast in Spain today.

I. *Universalist Spirit.*

The universalist tendency of our national character has completely assimilated the œcumenicity of “ Domund. ” This tendency, it is true, remained buried within us for over a century, under material, moral and spiritual ruins which reverses, misunderstandings and our own and foreign mishandlings occasioned.

The success of the “ Domund ” depends on a special type of propaganda : to make our Christians live up to the universalist and missionary dimensions of dogma requires more than propaganda. We wish to instil this Catholic dimension into the very life, the preoccupations, the struggles of Christians, considered individually or in groups. And to that end, we must go to them rather than ask them to come to us. We wish to fix this propaganda poster deep down in their hearts, by presenting it as a promise of the solution to their most intimate problems.

Priests, students, intellectuals, workmen, soldiers, the sick, contemplative religious, all have their distinct, and at times very opposite, problems. They therefore require a type of propaganda adapted to their particular psychological state, distinct seeds of thought prepared in a different manner. Failing this, our efforts will not penetrate the spirit and soul of the people, any more than water will penetrate clay.

1. Address : Fuencarral, 5, Madrid, Spain.

Consequently, every year we send out instructions based on one of the fundamental dogmas of our Christian life. For example, in 1954, the Marian year, the whole of our propaganda was directed to "The Blessed Virgin and the Missions." In 1955, when minds were tortured with anxiety and intellectuals were turning to existentialism, the slogan was: "The Missions and Christian Hope." 1956 was entirely devoted to "Faith and the Missions." In 1957, the countless study-circles attached to colleges, seminaries and religious associations, turned their attention to "The Missions for a Better World." In this way we succeeded in inculcating the universalist and missionary spirit in all those affiliated to the movement for a better world. Moreover, this movement works in close collaboration with our "Domund."

These subjects have given us the opportunity to present missionary propaganda in a varied and interesting manner, and have helped us to study, and induce others to study, with enthusiasm what our fundamental dogmas demand of apostolic efforts and missionary spirit.

The universalist spirit of World Sunday furthers our development, as it draws in all the professional centres of propaganda, and all the pious and apostolic associations. We also request the collaboration of schools and benevolent institutions, hospitals, clinics, sanatoria and cultural associations. We define their own special type of collaboration, giving them, as far as possible, directives, facts, statistics, charts and photographs. In this way we obtain very efficient collaboration. Two annual press conferences, two broadcasts from Madrid Radio (and recently one from Barcelona), countless national, regional or diocesan days and study weeks comprising seminarists, priests, students and nuns, the weekly bulletins of our Office of Missionary Information (O. F. I. M.) to the press and radio, all work together very effectively to this same end.

2. *The Work of the Secretariat.*

The World Sunday's own secretariat has to prepare and execute a great many tasks, under the direction of the National Secretariat of the Propagation of the Faith and with the help of the different sections of the National Centre.¹ The mere enumeration of these

1. The National Centre carries out its ordinary propaganda through its publications, its office of missionary information and its mobile exhibition. In September and October it sends out special numbers of the review concerning the Domund.

Further, with Domund in view, the Centre distributes 200.000 posters, 1000 publicity boards, four million small posters, 250.000 explanatory leaflets, 35.000

activities demonstrates the varied and intensive work of propaganda and organization which our services must carry out for the preparation and celebration of the World Sunday. There is an indirect preparation going on all the year ; but it is in June that the Secretariat of " Domund " starts to draw up its plan of activities : at first these are of an indirect nature, surveys, statistics ; historical and topical questions on doctrine, press and radio services ; anecdotes, news, items, examples, special methods in use in such a diocese or centre of religious and apostolic culture ; preparation of letters, circulars, broadsheets, comparative charts, interviews and reporting ; this work goes on silently until the end of August. At this moment the National Centre starts intensive proceedings with the dioceses and all the regional sectors ; the propagandists organize the above-mentioned study-weeks, reunions and days of propaganda.

3. *The Results Obtained.*

The first result of all this work is the popularity of the World Sunday. It is talked about everywhere, in the remotest districts of Spain and in all classes of Spanish society.

To this can be added the spirit of competition between parishes, colleges and associations, not only in the collections made, but in the preparation and celebration of the DOMUND.

But we think there is an even more consoling result : that of the collaboration and mutual help. The various forms of collaboration from the press and the radio, colleges and primary schools, parishes and dioceses, cultural centres and associations of an apostolic or pious nature, such as Catholic Action and the Marian Congregations, are splendid. From the heights of the National Centre, the outlook is really comforting ; that of the devotion manifested in tridiums, novenas, perpetual rosaries, days of sacrifice and penance, communions in preparation for the World Sunday. Schoolboys and girls go out by the thousand, collecting alms for " Domund " in the streets, the squares, cafés, restaurants and amusement centres. But

canvassing books, three million envelopes for collection, 10,000 postcards, 25,000 children's holy pictures, 300,000 Missionary stories and 300,000 alleluias ; in addition there are 70,000 leaflets describing the sending of the alms to the missions fields.

The Centre also organized the XIIIth Press and Radio Competition, placing at the disposal of both these services, the whole of its photographic documentation and its general card-index of subjects.

The Missionary Information Office published nine special press services. In September and October the broadcasts *Arco Iris* were transmitted from all the Spanish stations.

the most moving cooperation, and perhaps the most generous, is that of the sick who offer their privations and sufferings for the success of "Domund," while in convents and monasteries there is a novena of intensified prayer and penance, of purification and self-donation for this same intention.

We cannot overlook the pecuniary results. After the civil war, the 1939 World Sunday placed 421.887 ptas at our disposal. In 1956 the cash-boxes of the Propagation of the Faith received 28 million ptas. 1957 the "Domund" collection decreased to 27 millions, almost a million less than the preceding year. But circumstances explain this. Asiatic flu was rife throughout Spain and in many dioceses the colleges had to close down. To this, the catastrophic floods in Valencia succeeded; no such terrible occurrence had ever happened before in our history, and the attention of the whole of Spain was focussed on Valencia. That is why the "Domund" collection though not so large, was nevertheless far more glorious than that of the preceding year.

VARIA

Psychological Growth and Christian Prayer

by André GODIN, S. J.

*International Centre for Studies in Religious Education*¹

"We do not know what to ask when we pray, in order to pray as we ought; but the Spirit comes to succor our weakness."

(St. PAUL, Ep. to the Romans, VIII, 26).

An expert in catechetics once made the proposal to estimate the success of a religious pedagogy, taking the following criterion: has it taught the children to *pray* spontaneously? Has it trained adolescents and adults to *pray*?

The inconvenience of this criterion, certainly deeper than that which assesses the amount of *knowledge* acquired in the course of religious instruction, is that it immediately puts forward another question: What is the type of prayer referred to? How can it be evaluated? Evidently there is here no question of quantity, but of the right kind of prayer, better prayer, the ever more Christian prayer.

When bombs were dropping around, it was easy to pray, and one can understand a religious environment permeated with fear, steeped in the marvellous or an easy sentimentality: it would probably lead children to pray, at least for a time, but it would not bring them nearer to the prayer of Faith, Hope and Charity, or that prayer of "adopted sons" which is the true Christian prayer and of which theologians alone can give us the authentic psychological characteristics.²

Can we at least find a few given facts for a "psychology of prayer" in the positief works of a psychology of observation?

1. Address: 184, rue Washington, Brussels, BELGIUM.

2. To refresh the memory on the theological nature of Christian prayer, read: GUARDINI, R., *La prière du Seigneur*, Paris, Bloud-Gay, 1952; MERSCH, E., "Prières de chrétiens, prières de membres", chapter IV, Vol. I of *Morale et Corps Mystique*, Bruxelles et Paris, Desclée De Brouwer, 1941²; RAHNER K. et NIEL, H., *La prière de l'homme moderne*, Paris, Spes, 1950; SALET, G., *Les richesses du dogme chrétien*, Le Puy, Mappus, 1946.

This is possible if we carefully avoid any misunderstanding. It is not prayer, in the full and exact meaning of the word, which is the concern of psychologists. Quite rightly, they think a positive science of the spiritual relationship wherein a man unites freely to the Redeeming God, is impossible. The psychic constants and mechanisms studied in positive psychology, only make up the background or the remote disposition to a prayer worthy of the name.

The works we mention deal only very indirectly with the mysterious meeting of the soul with the prevenient grace of God. But they draw attention to a few characteristics of psychic growth which build-up the religious development in the course of its expansion and can foster, or delay, accession to this mature human and theological prayer : union to the Spirit of Christ which helps us to invoke the Father.

I. EARLY-CHILDHOOD : 2 TO 5 YEARS

1. *Emotional Syntony.*

It suffices to say about the very young child that, psychologically, he prays in harmony with his parents. The first promptings which, exteriorly, come to awaken a prayer responding to the grace of his baptism are found by the child in his environment and, more particularly, in those persons to whom he is attached. Dependence on the mother, the father, on the environment — then, a little later, active identification with the mother, the father, the friends they love and admire — such is the basic law of human growth. Prayer is no exception. Once a child begins to realize the value of the time of prayer through the recollected attitude of his mother, the respectful bearing of his father, the joyful confidence of his brothers and sisters, he instinctively and immediately falls into line with them.

It is not just a question of imitation, of copying the outward attitude of prayer. This will come eventually, often through the influence of the educative constraint which parents begin to exert towards the age of four or five. But long before adopting the gestures and words of prayer, the 2 or 3 year-old already has, quite unconsciously and independently of educational efforts, *emotionally* assimilated the *attitudes* of prayer which, in the best circumstances, he has witnessed. He vaguely but tangibly sensed certain silences, apparently inexplicable, but his childish affectivity has already distinguished a difference between “utilitarian” silences (imposed to allow a member of the family to sleep, or out of compassion for the sick) and those other silences interrupted here and there by unintelligible words uttered to the glory of a Mysterious One.

A propos of this first stage, W. GRUEHN¹ speaks of "Gottlosen Kind-Mutter Gebet" — a fortunate expression which brings out the fact that the child begins by identifying itself with its mother without precisely visualizing God. He separates it from another phase, quickly gone through, which he calls "pre-magic piety." The child really begins to pray starting from interior images which are on a par with his mental and affective development. Though there is a personal element in this prayer, it is, nevertheless, influenced to all intents and purposes by the environment. The child repeats and imitates. If it was required to establish scientifically that the psychological attitudes of prayer have taken real and personal significance in a child of that age, one would try to see if they appear in his *games*, that is to say in those activities which, not being supervised by adults, show what he really is.

2. Utilitarian Prayer.

Very soon, however, the child adopts those passively received habits, assimilating them and later "producing" them spontaneously. He then becomes able to make use of them. Prayer, or rather the attitudes of prayer, can already become a means of being appreciated, of being forgiven, of "manipulating" in some little ways his family circle. It will now become essential to discern the child's sense of God and his behaviour at prayer: the last may just be intended to "impress" his parents and they should not allow themselves to be deceived. Religious Pedagogy has, indeed, long since noted these facts and there is no dearth of good advice available for parents who would avail themselves of it².

In this connection, two types of religious educators seem to us to be specially at fault, either in the home or in the kindergarten:

1) Those who are satisfied with the *outward manifestations* of childish piety, taking them for gospel truth and as a revelation of the profound personality of the child. It is important not to dispense the child, on the pretext that "he prays like a little angel," from such positive acts as sharing his sweets and toys, making friends again after a fight, or to countenance a refusal to obey, a small theft or a lie. An attitude of prayer which would allow the child to side-track his every-day duties would, eventually, become fraudulent. There are adults for whom prayer (for instance, Sunday

1. GRUEHN, W., *Die Frömmigkeit der Gegenwart*, p. 384, Münster, Aschendorffsche Verlag, 1956. Commented on and summarized by A. LÉONARD, O. P., "Religious Psychology of Today" in *Lumen Vitae*, XII, 1957, 2.

2. Among the most recent are: LEFEBVRE, X. et PERIN, L., *L'enfant devant Dieu*, Paris, de Gigord, 1956 and RANWEZ, P., DEFOSSA, J. et M., GÉRARD-LIBOIS, J., *Ensemble vers le Seigneur*, Bruxelles, Lumen Vitae Press, 1957.

Mass) has very little connection with God, but is primarily a means to achieve a certain social standing, or to get into some particular person's good graces. These interior attitudes have had early beginnings, often starting at the ages of 5 or 6.

2) Other educators fall into the same defect, but for their own advantage. They frighten the child when talking to him of God and *use this religious feeling* as an educative instrument, as a means of bringing pressure to bear to insure that the child be good. It is obvious that a child must always be given a certain training and that many definite precepts must be passively assimilated under the discipline and control of those he loves. Psychologists call this the moral of the *super-ego*, meaning a set of reactions affectively related to psychic mechanisms and which cannot be infringed without experiencing a sense of guilt. It happens that the image of God, as some children see Him, is almost entirely envisaged in this way. God is visualized as a terrible and chastising power who is to be placated through prayer and good conduct. This caricature of God, transformed by parents and educators into a useful servant, has very little to do with an authentic religious awakening and will possibly take a long time to vanish from the mind giving place to truer concepts. As a matter of fact, in the thousand and one daily little conflicts which oppose teachers and children, God is not always on the side of educators. God must remain for parents and masters, as well as for children, the supreme resort, the court of appeal which the one and the other can always turn to with the certainty of being understood, of being loved and forgiven. To insist on fear is to deform and fix indefinitely the phase of anthropomorphism and animism which the child is already preparing to leave behind.

II. THE CRISIS OF THE 5 AND 6 YEAR-OLDS

On reaching the age of five or six, many children go through a crisis which greatly fosters the development of the religious sense. The child now begins to take his place in the wide world ; for instance, he starts going to school and his parents lose that ' absolute ' influence which they possessed until now. BOVET ¹ has greatly stressed the importance of this transition period in the religious awakening : from looking upon his parents in an affective manner as all-powerful, almost divine, the child must operate a sort of transfer at the end of which he perceives certain attributes of

1. BOVET, Pierre, *Le sentiment religieux et la psychologie de l'enfant*, Neuchâtel et Paris, Delachaux, 1951.

God. In this way the moral conscience of the child awakens, either through an unfair punishment or because orders or the school code of 'values' differ from those held in his home. At these times the child ceases to take his bearings from others, he is faced with his own responsibility and feels the need of calling to witness an omnipotent, understanding and essentially good Being to whom he can have recourse for the sake of his own personal security. He finds in God certain advantages which, up to now, his parents had been able to give him.

According to Bovet, the child arrives at the knowledge of God in a *compensatory* sort of way, making-up for what his parents can no longer give him. We think this mechanism is correctly deduced, that in certain cases it is predominant, but that it is not the only one and that Bovet has a tendency to overestimate its worth. In effect, the transition takes place, in numerous cases, by a progressive approach to a God long since sensed as being present and active through parents' attitudes. The child thus gains access to God through a sort of progressive *transparency*. The authority of the father which refers to a higher authority and submits to it (for instance, by going himself to Mass on Sundays) — the kindness of the mother, acknowledging its limitations and alluding to a higher and more efficacious goodness (this by refusing to forgive of herself, but making the child ask forgiveness of God too) — all of which produces an incentive to grow and gradually refer directly to the source of all authority and all good.

Generally speaking, we are inclined to believe that the crisis is more easily solved along the lines of "translucence" rather than by "compensation." Unmistakably, the two types of progression exist and by combining together they give rise to many various forms of religious awakening so fascinating to see in children and so different, which will form the nucleus of their adult religious commitments.

III. FROM 6 TO 12: GRADUAL LESSENING OF ANTHROPOMORPHISM AND OF ANIMISM

The works of PIAGET¹ always up to date, give one a good idea of childish anthropomorphism and the animist mentality of that age.

1. Four works by PIAGET, J., illustrate the subject under consideration: *La causalité physique*, 1927, *La construction du réel*, 1937, *La représentation du monde*, 1957², Paris, Presses Universitaires de France, and *The Moral Judgment of the Child*, London, Routledge, 1950.

1. *Anthropomorphism and its Evolution.*

Anthropomorphism consists in that the child imagines an explanation of the world originating from an infinitely powerful being having human characteristics and ways, who manufactures ("artificialism") or sets in motion the wonders of nature. This is a very simple interpretation, a kind of master-key which explains everything and can give rise to mythical structures; it has no great future unless adults foster it inopportunistically (for example, by always making use of God in answering the child's questions as to why this, or why that: "Why is it raining?" — "Because God makes it rain!").

A very old piece of research of CLAVIER¹ shows us that the human characteristics under which children easily imagine God, change very rapidly. Clavier differentiates in the imagination of children between a simple material anthropomorphism (i. e. God has a beard, He picks flowers, He lives in a terraced house...), and a mitigated anthropomorphism (God is not just like other men, He sits on a throne surrounded by angels, He hovers in the heavens...) and a more or less marked spiritualism (thus, God is everywhere, He is in the soul, He is invisible, etc.). Traits of the first type of anthropomorphism appear in nearly all the replies of 6 and 7 year-old boys and girls. Characteristics of the second type appear and increase rapidly between the ages of 8 and 11, the girls having a definite advance (about one year). When reaching the age of 12, 60 to 70 % of the replies among girls and 40 to 50 % among boys no longer show any traces of anthropomorphism. Though this research was effected in 1913 (on 75 children, 20 of whom were Catholics), repeated in 1924 (with 57 girls and 50 boys) and corroborated by an unpublished inquiry by Leuba (on 175 children of 7 to 14 years), it is not entirely convincing. Its main fault is that the questions are formulated in such a way as to suggest the anthropomorphic answer to the child — at least he needs a strongly established spiritual attitude to avoid showing any traces of anthropomorphism. Nevertheless, this research gives us an idea of the general phenomenon and also indicates the line of action to be followed by religious pedagogues if they want to proceed in the "trend of growth" (Rimaud).

1. CLAVIER, Henri, *L'idée de Dieu chez l'enfant*. Paris, Fischbacher, 1926².

2. *Punitive Animism and its Regression.*

By *animism*, we understand a characteristic of child psychology which leads it to interpret the exterior world phenomena, even the material ones, in terms applicable to living beings (example : the wind is angry, the river suffers, the sun revenges itself, etc.). This animism also makes the child look upon certain events or happenings as intended for him (i. e. as punishment). This *intentionalism* which is a particular aspect of the animist mentality, has been specially studied by Piaget under the form of *reactions to immanent justice*. Here is the first of the stories he used (with Mademoiselle Madeleine Rambert) :

“ Once upon a time two children were stealing apples off an apple-tree. Suddenly the keeper appears and the two children run away. One of them is caught. The other getting home by a roundabout way, crosses the river over a rotten bridge and falls into the water. ”

Then come the questions intended to create an easy conversational atmosphere which, nevertheless, will allow for the systematic comparison of the answers :

“ What do you think ? — Suppose he had not stolen the apples but had all the same crossed the rotten bridge, would he still have fallen into the water ? ”

The answer of the child who asserts that the boy fell into the water because he had committed a theft, and that he would not have done so if had not stolen, is classified as a *reaction of immanent justice*. Leaving on one side 1/5th of the answers as being too hesitant, the following is a list of the *replies which set in motion the immanent justice* :

6 Years	7-8 Years	9-10 Years	11-12 Years
86 %	73 %	54 %	34 %

Further, it is noted that in a class of backward children (qualified as “ weak ” or “ special ” classes) of 13-14, 57 % of the answers were still of the same type. The reaction under study appears therefore to be inversely proportioned to the chronological age and also to the mental age.

We think that the words “ immanent justice ” used to designate this reaction are not the best choice. They are not sufficiently definite : it would doubtless be better to speak of interpretation by the *immediate immanent sanction*. What is really properly speak-

ing infantile in this reaction is that a fixed disposition inherent in objects is supposed *to act in the nature of a sanction within a very short period of time*. This evidently does not contradict our Christian philosophy of immanent justice, or even less the biblical and evangelical notion of an infinitely patient God whose glory will consist in the victory, finally to come, of His merciful love. Equally, this shows up the error of a religious pedagogy which would tend to increase this already spontaneous and very strong tendency among infants, preventing their development in the right direction through the laws of psychological growth, just as much by a healthy theology.

In any case, we think that children who are behind in their evolution on this point are not only those of weak intellect, but — given an average intelligence — children who have a complex of fear or who, in the previous stages of their affective development, have been subjected to a certain anxiety. However, on this matter we lack scientific evidence, it would be interesting to undertake such research.

IV. PROTECTIVE ANIMISM AND PRAYER

We could question the fact whether the children's reaction would follow the same laws of development should the stories told them bring into operation a *protective* rather than punitive animism.

I. *Stories Method.*

To elucidate this point, Mademoiselle B. VAN ROEY¹ makes use of five stories in which a fortuitous event (the normal explanation of which is always suggested) ends in protecting, helping or getting the child out of difficulty. The trouble he is in is not his fault in the first case (he broke something fragile through bad luck) ; two others stories involve some good acts, and the two last stories bad or naughty acts. Further, each story embodies a recourse to prayer which the child makes on each occasion.

One of the stories is as follows (case of petty vengeance) :

"Despite a pretty cloudy sky, a group of children decide to go for a walk and Anne would like to join them. But they will have none of her, for she is often disagreeable. Anne feels like paying them

1. VAN ROEY, B., "Intelligence et animisme protecteur". Thesis (unpublished) for the obtention of the diploma of the *École des Assistantes en Psychologie*, Bruxelles, 1957. The results of this investigation will be published in *Lumen Vitae*, at the beginning of next year (1959).

out. Left alone, she goes into the chapel and prays with all her heart. Shortly afterwards a violent thunderstorm breaks out and the children come home soaking wet."

Next comes the questions intended to make the child talk :

"What do you make of it ? — Why do you think it rained just then ? — If Anne had not prayed would it have rained all the same ?" — etc.

Evidently, the very first reaction of the child must be noted separately and the variable answers which (especially among the youngest) will appear in the course of the conversation.

Among 90 children — thirty of each age-group — the number of replies indicating that the thunderstorm was due to the fact that the children refused to let Anne come with them, to avenge Anne, because Anne had prayed, etc., is as follows (replies having a tendency to *protective animism* à propos of the story cited above) :

8 years	12 years	14 years
18	19	8

Similar results are obtained with a story of a child protected by a fortuitous event when committing a small theft in which he was not caught. It is very striking to note that the theme of the omnipotence of God is connected by these children with a feeling of weakness or inferiority, which the story relates, and with which those answering identify themselves unconsciously and affectively. They have no hesitation, in these circumstances, in attributing to prayer the power to make God intervene even in cases where the act is not good, even at times sinful.

2. Questions Method.

The fact that this act is very largely of an affective nature and blind becomes quite evident if the children are placed before an *abstract* question dealing with the same problem. Melle Van Roey put to the same children on another occasion (after about a week's interval) theoretical questions corresponding to the stories which had already given rise to their "affective" replies. We here give the abstract question corresponding to the story we have just used as example :

"Do you believe that God hears the prayer of a child who asks that something nasty may happen to other children ?"

And here is the list of replies in the *affirmative* (always on thirty children of each age-group) :

8 years	12 years	14 years
17	5	0

From this we see that from the age of 12, children have assimilated the theoretical teaching given them at school: God as a wholly perfect and good Being cannot help anyone to do wrong, to take vengeance, to steal. We note too that Melle Van Roey taking into account (through an intelligence test-Matrix 48) the intellectual capacity of the children found that the 5 12-year-olds who answered 'Yes' to the abstract question were all of very inferior intellect and three of them were the weakest of the group under survey. The same thing does not apply to the "animist" replies to questions given in the form of stories: the questions here have no connection with the intelligence but rather with the degree of affective maturity.

3. *A Typical Answer.*

A teaching nun relates the case of a little girl of 9 to whom she had put Melle Van Roey's stories. In connection with the story of the theft as the child said God has intervened to prevent the little thief being caught by the police, the teacher — taking a definite pedagogic position — tried to make the little girl 'think.' "How can you believe that God can help a thief?" — "Oh!, said the child, He most certainly can" — "How is that?" — "Because He is all-powerful, therefore He can" — "But, said the nun, it was a theft" — "I know He can, finally replied the little one, because He did it for me." And she explained how two or three years before (when she was about 6 or 7) she had committed a small theft and was terribly scared of being found out, but there had been a miracle and her parents never knew... One could see how her earlier egocentric animism continued to react in her replies and, probably, in her present attitudes.

4. *Overall View.*

In general the investigation showed that the reaction to the theme of protective animism: 1°) is much weaker at the age of 8 2°) does not follow the same curve (at least among children brought-up in the Christian Faith) as the reaction to punitive or vindictive animism studied by Piaget. Instead of reaching its highest peak at the age of 6 and gradually decreasing as does the reaction of immanent justice of Piaget, the curve of the protective animist reaction slowly rises and reaches a maximum towards the age of 12 to fall rapidly around 14 or 16 years. We believe this curve is connected

with an element of spontaneous maturation (which is responsible for a decreasing animism) and with a factor of Christian education (notably related to the Omnipotent Divinity protecting those who have recourse to Him). But animism is *spontaneously* much more effective in the domain of fear and of punishment.

In conclusion, the point pedagogues need to note is the ease with which children assimilate the theme of Omnipotence and Divine intervention in an egocentric perspective. *Prayer is a powerful instrument placing God at the service of the child.* This seems to be the prevalent affective reaction in numerous cases, especially among children of 8 to 12, even when they have the right theoretical outlook. Here too, we could wish that education would not unfortunately reinforce and perhaps fix a spontaneous egocentric trait which is inevitably dominant in the majority of children of that age. It should, on the contrary, constantly prepare a formation which in the course of successive phases will develop, among the most favoured subjects, a largely altruistic prayer of request and a definitely theocentric spirit of oblation.

V. PRE-ADOLESCENCE : THE DECLINE OF RITUALISM

Very little is known from the point of view of prayer regarding this stage (12-14 years). Positive research in religious psychology gives it very little space. BOLLEY, GALLANT and GUITTARD¹ give certain indications, but nothing very definite.

First of all, it does seem that the end of animism coincides with an exaggerated "ritualist" tendency. It is noted that many children of 9 to 11 years pray with a care of the material rites amounting almost to an obsession. On certain particularly trying occasions they undertake various practices (complicated series of visits to the Blessed Sacrament on the way to school during the period of exams — decades of the Rosary embodying stereotyped invocations — occasional prayers accompanied with a search for 'signs' in the occurrences of nature — etc.). Much of this can be attributed to a vaguely 'magic' attitude.

In this connection it would be interesting to know what is the fundamental attitude of the majority of pre-adolescents regarding the use of the sacraments, in particular of the Holy Eucharist and of

1. BOLLEY, A., *Gebetsstimmung und Gebet*, Düsseldorf, Pädagogischer Verlag, 1930; GALLANT, J. R., O. P., "Het gebedsleven bij jongens en meisjes tussen twaalf en vijftien", in the Review *Tijdschrift voor opvoedkunde*, II (1956-1957), pp. 90-106, Antwerp; GUITTARD, L., *L'évolution religieuse des adolescents*, Paris, Spes, 1952.

Penance. We have reason to believe that the symbolical aspect of the sacrament "the outward sign of an inward grace" escapes many and that the material aspect takes the first place in the conscience. The efficaciousness of the sacrament, the result of the spiritual meeting of man's free will with the gestures of Christ prolonged in the Church is held to lie in the absolutely exact accomplishment of the material rites. It is only throughout the course of pre-adolescence and of adolescence that the spiritual significance of the liturgical actions reveals itself to some, while others go on searching for a long time perhaps, for what therein can help them until they reach manhood. This is the reason for much tediousness, many doubts and feelings of loss. This littleknown matter would be well worth an investigation for the benefit of pedagogues.

Another generally admitted characteristic (we would refer to FRANZBLAU's¹ excellent research on 700 Jewish children of 12 to 14 years) is that the pre-adolescent gradually detaches himself from a prayer for "favours" to be obtained, and for material circumstances to be modified, and turns towards a prayer, the aim of which is to enrich the personality and character of the one who prays. This particular kind of egocentrism, of a definitely higher nature, imprints itself strongly on the prayer of many adolescents. (See the many results of past researches in Clark, Kupky and Pratt²).

VI. ADOLESCENCE : MORALISM IN PRAYER AND ATTAINING ADULT PRAYER

We will only mention in passing this characteristic of "moralism" which the majority of works on positive religious psychology have noted. For a more comprehensive study consult BOLLEY, FLEEGE, GUITTARD³. Brother ÉTIENNE and Father BABIN's investigation⁴ methodically separating the replies of boys and girls,

1. FRANZBLAU, A. N., *Religious Belief and Character Among Jewish Adolescents*, New York, Columbia University, Teachers College, Contributions to Education, No. 634, 1934.

2. CLARK, W. H., *The Psychology of Religion*, New York, Macmillan Co., 1958; KUPKY, O., *The Religious Development of Adolescents*, New York, Macmillan Co., 1928; PRATT, J. B., *The Religious Consciousness*, New York, Macmillan Co., 1920.

3. BOLLEY, A., o. c.; FLEEGE, U. H., *Self-revelation of the Adolescent Boys*, Milwaukee, Bruce Publ., 1945; GUITTARD, L., o. c.; PRATT, *The Religious Consciousness*, New York, Macmillan Co, 1920.

4. Frère ÉTIENNE, "Une enquête dans les classes de Troisième et de Quatrième," in *Catéchistes*, 1956, 1, pp. 35-50, and P. BABIN, O. M. I., "Enquête sur la vie morale, des adolescents," in *Catéchistes*, 1957, No. 31 (July), pp. 235-250, Paris.

has placed the fact before us. Adolescents pray a great deal and their prayer, becoming less egocentric, opens out on to larger horizons. But this prayer is very much directed towards the acquisition of moral virtues and the problems of sexual morality has, especially in boys, a tendency to invade the domain of prayer.

To the question put (by Brother Etienne) to boys in the third (15 years) and fourth (14) grades. "*When you pray what do you ask of God for yourself?*" 30 % in the first group, and 35 % in the second, say they ask for grace to resist the sin of impurity. And this prayer together with the request to "succeed in one's studies" head the list. Prayer for Faith, the grace of God or for Charity are only mentioned in 10 % of the cases.

We think that even putting on one side the narrow circle of sexual morality, the ideal which adolescents endeavour to attain has the greatest share in the prayer of most of them. God in each one of them means: the strength to carry out their duties, security in times of trial, the assurance of victory in the fight against an atmosphere of which they realize the limitations and imperfections, it is a renewed love, finally, it is the love of a Being truly worthy to be loved.

Very gradually, on reaching manhood, if all has gone well and if they have met teachers who perseveringly placed before them the true nature of prayer, the best of them will discover that the most profound Christian prayer is not that which puts God at the service of man. They will then ask to place themselves at the service of God, corresponding to a divine presence which modifies, to the very roots, their intelligence and their will. Automatically, prayer loses those remaining egocentric characteristics which made it at times a form of self-seeking and a flight from the mediocre. The complete acceptance of reality, the shouldering of the burdens of life, the flowering of a faithful love will find within this true prayer the final guarantee. Whether the prayer is one of oblation or of request, and whether the request be of a spiritual nature or concerning material things, there will no longer be that impatience to be heard, nor that scandal if the prayer remains unanswered. And the prayer which apparently remains unheard will become the means of a closer union with God's action on the soul.

"What is strange and truly mysterious is that to will completely, another one must will within me — an other, that is to say a God... My will is only truly mine when it ceases to be mine; and not just simply in the sense that I must will some good, higher and beyond myself, but in the sense that an other must make me will it. *Not only must the ego cease to be the object of the will, I must become*

resigned to my incapacity to be its sufficing subject. That must be my delight, my exultation, my triumph of joy, the deepest abnegation, the strongest love, for beyond the great happiness there is in giving oneself, lies that of abandoning oneself in the very execution of the gift.”¹

CONCLUSION

From this necessarily brief sketch on the characteristics of psychological growth, the main point to remember is that to teach how to pray, constant attention must be fixed on the marks of an authentic Christian prayer: the prayer of Our Lord Jesus-Christ, Himself reciting the PATER and inviting us to let the Holy Spirit say it in us and with us.

If we present our subject as being a succession of *phases*, this must not be misunderstood. We are not dealing with stages of growth which appear and disappear, but rather with the predominant traits of each age in the majority of psychisms undergoing the normal course of development. These form structures or mentalities constantly on the move. The more deeply rooted any characteristic trait of mentality (for example: “utilitarian prayer,” or prayer of fear — which we mentioned à propos of very young children), the greater the risk of influencing the whole ulterior development. Psychic growth is a dynamic process, and spiritual development, always possible, is only effected with difficulty on a disturbed psychic background.

Knowing those psychic characteristics inherent in each phase of development, the Christian educator will put his trust in that prayer of the Spirit present, from the day of their baptism, within the heart of children and adolescents. He will be able to await patiently, though actively, that life and grace gradually supply the indispensable psychological maturations.

The adult himself is usually the living recapitulation of his previous psychic evolution, from which he endeavours, as best he can, to formulate a prayer worthy of himself and of his Saviour. And when we find ourselves reacting in the tendency of interested anthropomorphism, of animism, of ritualism or of egocentric moralism, we can only hope and ask that, beyond these psychic traits which have come into being in the course of our own individual history, the action of the Holy Spirit which “comes to the help of our weakness” will operate within us.

1. ROUSSELOT, P., S. J., “La grâce chez saint Paul et saint Jean”, in *Recherches de Science Religieuse*, 1928, pp. 99-100.

Holy Week in Christendom

by Marcel LE MAIRE, S. J.

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The customs-house officials of the frontier posts between Florenville and Carignan are beginning to get used to seeing their sector invaded on the Wednesday in Holy Week each year by bands of joyous young lads. Motorcycles and scooters, cars of every age and size, heavily loaded, stop for a moment at the customs, go rapidly through the required formalities and slowly descend the stony roads which lead to the surrounding villages. The peaceful invasion of the deanery of Carignan is soon accomplished ; Holy Week is about to begin.

Some years ago a group of student Rover Scouts from a Brussels Group were wondering how to spend their Holy Week in a really Christian way. It was tempting to spend the whole of it in the shadow of an abbey. To use it for a crew or group retreat, better still. But did not fidelity to their motto of " Service " demand something more ? One of them suggested tentatively that they might put themselves at the disposal of a curé in the French Ardennes who had several parishes to serve. They would take charge of one of these villages and give it the benefit of the liturgical offices of which it was deprived for lack of a resident priest. The idea was received with enthusiasm. Since then, thanks to the sympathetic welcome of the Dean of Carignan and his brother curés and under their direction

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and control, more and more crews are celebrating Holy Week in France. This year, seventeen villages, fifteen of which are usually without a resident priest, were taken over in this way.

The number of Rovers varies according to the size of the village : there should not be less than eight nor more than twelve. It is well to note that these are not chance groups, collected with a view to this religious activity occurring once in the year, but normal Rovers' crews. Each has its chaplain or borrows one for the week. The Rovers come from Louvain, Antwerp, Brussels, Liège, and are mostly undergraduates. Their intention is a double one : that of sharing more intimately in the spirit of Holy Week and at the same time organizing it for the sake of the village which receives them.

Let us join a crew and follow it step by step during these few days. The visit begins on the *Wednesday* at about 5 p. m. A visit of courtesy to the mayor is indicated ; this is not without self-interest, for it is he who shows us the barn where we are to sleep, the empty house, dilapidated or in good preservation, which is to serve as our headquarters. We are not here to spend a comfortable holiday and, believe me, a little roughing it can only do us good !

The Rovers start with a council around their leader and the chaplain. The first thing to do is to visit each house in the village in pairs. Everywhere a leaflet will be left explaining the reason for our presence, inviting the villagers to come in numbers to the week's services and giving a detailed list of the times of the services and the hearing of confessions. We then go to a central place, the village square or a nearby field, bringing a quantity of wood, for at 8 or 9 o'clock in the evening the opening camp fire will take place. As soon as the first pair have finished their tour, they go to the church, clean it and prepare the altar of repose for Holy Thursday ; another rapidly sets up the camp fire ; the servers go through once again the rubrics of the next day's service ; the choir make sure that the plainchant for the Mass is not too grating on the ear. During this time, the chaplain will be hearing his first batch of confessions, the Leader will be meditating over his little speech to the villagers and the cook will get busy with his pots and pans, preparing the crew's supper.

The evening camp fire is most important. Organized play, the sceptic will say ! But it is something quite different. We have to break the ice with the village, establish a current of sympathy, show that one can serve God and be a good Christian in an atmosphere of friendly joyfulness. The village urchins will be our valuable assistants all through the week. Attracted by our big laughing and cordial boys, they will attach themselves to them, follow them eve-

rywhere, happy when they are made to play games, attentive to the short catechism or sacred history lesson that one of the Rovers will give them in between two games, letting themselves be taken to the church for a bit of prayer in common.

Towards the end of the camp fire, the leader and the chaplain say a few words. Silence, succeeding to the songs and country dances, falls gradually ; the villagers, distrustful at the beginning, have come nearer and listen gravely to the astonishing words which are addressed to them : " We have not come to spend a few days' holiday with you. We could have found many other more attractive ways of amusing ourselves. We are here to pray with you, to help us both to live Holy Week in a Christian way. You will come in your numbers to the ceremonies which we will make as beautiful as possible. " God first served " will be our motto during these blessed days which will join more intimately together the Christian community of the village. " While the people go slowly home, numerous contacts are already being established with the Rovers. Men and youths sometimes attend the short religious vigil which we then begin to put ourselves in the right frame of mind for Thursday.

Maundy-Thursday begins with the office of the day. First, the Rovers are confronted with the most difficult problem of their stay : How to make the simple village folk, ignorant of the use and often even of the existence of a missal, take a pleasure in the hidden splendours of a liturgy which is expressed in Latin, a language, it must be said, which none know ? How are we to make the people share actively in the ceremonies ? There can be no question, obviously, of changing the offices and altering their content ; it is almost impossible to get the congregation to sing the Common, still less the Proper, of the Mass. Paraliturgies should be employed with discretion and in no way " replace " the offices of the Triduum. Moreover, before asking an active participation from the congregation in the liturgical action, they must understand and follow the ceremony intelligently. Each crew solves these different problems in its own way. A commentator explains in simple words what is going on. He gives a French summary of what the priest is reading in Latin, trying to induce the congregation to pray in common. Hymns break up the commentary and revive failing interest. In short, as is done in so many parishes and different communities, we try to make the great voice of the Church close and alive.

After the service and procession, the people write their names on a list at the back of the church ; they will come, family after family, to form a guard of honour before the Blessed Sacrament until the time of the parochial vigil in the evening. Each of the Rovers will

have his half hour's meditation before the Lord. In the afternoon there is often a paraliturgy, either just outside the church, or inside if the weather is bad ; this will be the Washing of the Feet and the *Mandatum*. A stage setting reduced to the strict minimum, but realistic, a sober text, making use as far as possible of the words of the Gospel, no more is needed to produce a profound impression on the spectators and the actors who, perhaps for the first time, understand the moving actuality of the sacred story. In the evening, numbers of men and women come to take part in the Holy Hour. The crew can choose between several forms of service ; the usual one is as follows : four quarters of an hour, each comprising a short talk by the chaplain, a moment of silent recollection, a prayer said aloud and a hymn sung by all, can give excellent results if the atmosphere has been well prepared beforehand. A paraliturgy on the institution of the Eucharist and the first priestly ordination was followed one year with attention and a growing emotion. The Rovers, in their ordinary clothes, the chaplain in soutane and cloak, repeated the actions of Jesus at the Last Supper, slowly saying those ineffable words. When the vigil is ended, there is a short chat with the men and youths before the day finishes, like the evening before, with a little preparation for Good Friday. All through the night, in spite of their tiring day, the Rovers take it in turns to watch before the Blessed Sacrament, fighting against drowsiness, but courageously trying not to merit the Master's reproach : " What could you not then watch one hour with Me ? "

The Good Friday service lends itself very well to a commentary : the Passion according to S. John is partly read, partly sung ; the prayers which are so expressive of the universality of the Church's interests — a good translation brings this out — ; the adoration of the Cross at which all take part under the direction of the master of ceremonies ; lastly the procession and the Mass of the Presanctified. When they leave the church, the congregation are hardly aware that they have passed one and a half hours there.

After a quick breakfast those Rovers who are not wanted for games with the boys or visits to houses (there are so many small services which can be rendered : an old couple have not yet got over finding their house set in order, the wood cut and stacked in the shed, the garden cleared of brushwood, like lightning and with a smile !) are preparing the Way of the Cross for the evening. There is the tree which is to serve as a cross to be cut down and shaped ; the place where it is to be put up to be chosen ; the hole to be dug, the route to be decided upon carefully : a distance of two kilometres seems about right ; then small crosses have to be made to be put

at the different stations. For the stations, we try to choose houses where there is a sick person, a cripple or a recent bereavement ; this is entered for a moment to tell the people to decorate their window. Believers and unbelievers are equally delighted and proud to help, however little, in " their " Way of the Cross. In one village, a stout woodcutter, a hardened unbeliever and a terror to curés, himself directed the operation of cutting down the tree and, more than that, did three quarters of the work himself. Torches are also needed, for the ceremony begins very late in the evening. At last, at about four or five o'clock, there is calm in the Rovers' Headquarters. Each is meditating in a corner and sucking the end of his pencil furiously. The commentary on the stations has been entrusted to them and these youths who have passively undergone so many Ways of the Cross in their school life are astonished at the difficulty they find in putting down a straightforward and simple script. The chaplain's advice is especially sought after this evening ! In the village, youths and girls find themselves, too, in the throes of composition. Are not the girls supposed to comment on the station of Veronica or the Women of Jerusalem ? And the youths to relive the episode of Simon the Cyrenean or the eleventh station ?

One may say that the whole village is represented that evening at the Way of the Cross. The chaplain blesses the cross according to the formula of the Rituale, then explains the ceremony. " It is not the Rovers' Cross that is soon going to be put up ; it is your Cross, the Cross of all of us. It symbolizes all the sufferings, troubles, sorrows of our homes. We are tempted to murmur, to cry, " It is unjust ! " But we do not carry our cross alone. The Lord carries the heaviest part ; it is for us to help him and to sustain each other by prayer and charity. "

The procession is then formed, after the First Station has been made on the spot. By turns, the men, youths, women and girls, families, children under fourteen, the Rovers, then any who so wish, carry the Cross. Men who never set foot in the church are not ashamed to bear their Cross. They will tell you, " It is not the same thing, " and no one feels like laughing or mocking at them. Between the stations, Hail Marys and hymns alternate ; at the last one, usually given to the chaplain, there is a short address to end the ceremony. But the Rovers' day is not yet over ; if they have not arranged a meeting with some group of villagers, they do not go to sleep before they have meditated together on the next day's celebration.

Holy Saturday is as a rule a very full day. For very wise reasons,

the Dean prefers that the Vigil shall not take place everywhere, but that two or three crews join together and go to a parish decided on beforehand. It is preferable to choose that of the curé so that, if they have not had a patrol with them during the week, the village will at least have the consolation of a fine Paschal Vigil. Consequently, for most of the crews, there will be two services today : that of the morning in their own village and that of the night in one of the neighbouring villages.

There are as a rule very few in the church when the ceremonies begin at about 7.30 in the morning. The commentator and readers are not idle : the Blessing of the Fire, the Exultet, the Prophecies, the Blessing of the Font, the Solemn Mass, would be very boring if they were not made intelligible to all. We must again emphasize the painful alternative facing the chaplain : either he sings in Latin the wonderful canticle of the Exultet, all of it vibrating with the new joy of the Resurrection, and performs the Blessing of the Font in the same language, with no one understanding a word of the long monodies ; or else he gets someone to read or sing them in French, while he himself reads in a low voice to himself those chants of which he is the official cantor.

After the service, the chaplain, preceded by one or two Rovers takes Holy Communion to the sick in the village. The practice of the chants of the evening and next day take up what remains of the morning. About midday we go in groups of three or four to dine with the families. Wisdom demands that we only accept once the invitations which the hospitable villagers willingly press upon us. In the afternoon a great game or excursion is organized with all the young people ; it is also the occasion for some of the crews to meet together, exchange impressions or put the finishing touches to the preparations for the vigil.

It would be hard to exaggerate the impression of splendour and unity which comes from the new office of Easter night. Simplified and modified, its symbolism only stands out the better ; even hardened souls are not insensible to it. From the blessing of the fire in the open air, as soon as the ceremony begins, chatter stops and it is truly with one heart and one soul that the crowd go recollectedly into the dark church, gradually lighted up by the light of Christ. The renewal of the baptismal vows, the parishioners answering their curé altogether, is another moving moment in the night. The double Alleluia after the *Ite Missa est* raises a sonorous echo under the roof of the church. Christ is risen. Alleluia !

From the dawn on *Easter day*, the chaplain is in his church. If all the men do not make communion that morning, they will not

perform their Easter duty... There are village traditions that could not be changed ! A good number will come back to the High Mass, about 9 o'clock, with their wives and children. The Easter High Mass is the end of Holy Week, the last ceremony which the Rovers will perform with more good will than success. It must be acknowledged that the week has been a tiring one ; voices are harsh and tired, but the heart is there ! I shall long remember one short Easter sermon. The chaplain thanked the village for its welcome and hospitality in his own name and that of the Rovers. He congratulated them on having come nearer to God during these few days then he made himself the spokesman for the village by thanking the Rovers for their devotedness, the example of their joy and enthusiasm. While he was speaking, handkerchiefs came discreetly out of handbags, rough men stared fixedly at the top of the altar as if they were seeing something there for the first time. The Rovers in the choir of " their " church were absorbed in the contemplation of their boots... It was surprising how these four days had tied firm knots !

Immediately after the Mass, to cut short the adieus, it is " Au-Revoir " in the square or in front of the church. Ruksack on back, ready to go, the Rovers mix with the villagers for the last time, surrounded by the urchins disputing over who shall shake their hands and all sing very loudly their hopes of return : " For God who sees us all together will know how to reunite us. "

Much could be said by way of conclusion ! One important point which cannot be stressed enough, is the amount of preparation which a Holy Week like this calls forth. It is not a little matter of rehearsing hymns, liturgical services, commentaries and paraliturgies. If the distant preparation has not been sufficient (it is usually the case for a patrol doing it for the first time), the days are passed in running from one thing to another and two things run a great risk of being neglected : first, the personal contact between the boys and the villagers, and next, the recollection, indispensable if one wishes truly to live in union with the passion and death of Our Lord.

We have seen numerous crews go to French villages for some years ; not one has returned disappointed ; not one has not moved mountains to return one, two, three, or more times. A student, now married and a father, has gone back to his village for the sixth time running this year. The Rovers are convinced that one of the excellent ways of living Holy Week is to help a village to do it with them ; it is only then that they have realized the wealth and religious depths of it.

As far as the village is concerned, some will say that these four days only leave superficial traces. They will ask if religious practice is improved ? Are the families more faithful to their conjugal duties ? Is there more brotherly charity afterwards ?

We must first state that it would be a pity to mix statistics of religious practice with the depth and variation of the religious "shock" which the village has felt. Obviously, one Holy Week will not convert people. Does a mission do this in a durable manner ? But it is certain that in the parishes where the Parish Priest, in spite of all his zeal and devotedness, can only make scarce and rapid visits, the sense of religious reality and the sense of God risks being lost. One Holy Week run by catholic Rovers with the result of restating the eternal actuality of the Gospel, the Cross, and the Resurrection, would be worth the trouble. It is certainly blessed by God. ¹

1. N.D.L.R. — Fr. LAMBOTTE, S. J., tells us that several similar experiments have been carried out in the suburbs of Liège. It is no longer a question of villages of 150 to 300 houses, without priests, but workingclass dechristianized districts, of more than 6,000 souls, served by one parish priest and two curates. The plan of work is exactly as described above. The problem is however different on some points. The work of the young people has to be in the framework of the parochial organization, hence the absolute necessity for receiving and following the directions of the parish priest, who is regarded as the representative of Christ and the Church in the parish ; every evening a council is held at the presbytery. The work also must take into account the existing institutions (choral, club, etc.) which must not be supplanted. Given their great number, all the homes cannot be visited, but one or several districts are chosen in which *each* family is visited by the young people ; an omission would be very unwise.

Under these circumstances, a group of 17 rhetoricians is not found to be too numerous for the Holy Week mission.

If the contact is rather more anonymous than in a village, the groups reached have been sympathetic and in these districts where the religious practice is not more than 10 % of the population, we find very soon an increase in the attendance at certain services, especially at the paraliturgy of Maundy Thursday and the Way of the Cross on the Friday.

INTERNATIONAL SURVEY

I. NEWS

AMERICA

Argentina

The Christian Family Movement. — During 1949, in Argentina and later in Uruguay, the ‘*Nazareth Groups*’ or *family groups* made their appearance under the enthusiastic impetus of R. F. Richards, C. P. In addition to periodical meetings in one or other of the homes, these groups also undertook to make retreats lasting three days.

But when Father Richards gave an account of his activities to the Holy Father, the latter asked him “ And what are you doing for engaged couples ? ” And this gave rise to the “ Pre-Nazareth groups ” with their own retreats.

In the course of time, the more highly developed Christian families felt the urge to share the benefit of these group meetings with others. This led to the “ Cana Conferences ” for the home in general, and the “ Matrimonial Circles ” or periodical meetings of matrimonial initiation. Moreover, special “ Pre-Cana Conferences ” were held for engaged couples.

After a time this work spread to adolescents. Among the engaged couples it was found that many lacked principles and the knowledge of how to act during their period of engagement. Acting on this experience, High Schools started giving short courses of vocational guidance and preparation to family life. This shows that it was necessity which led to foreseeing and preventing matrimonial problems.

This prolific source of new family activities in 1955 earned the title “ Christian Family Movement ” (C. F. M.). In 1957, the C. F. M. held an important interamerican conference in Montevideo.

The Christian Family Movement has spread to 17 dioceses of the country ; it has a General Director, a Vice-Director and five secretaries. Meetings for priests, either of the secular clergy or of the various congregations who collaborate, are frequently held. “ Everything for the laity, nothing without the priests ” is the guiding principle of the Director’s activities.

The C. F. M. has developed and been established to the point of becoming a real apostolic power in America. Without mentioning North America, where the Movement has been in existence for a long time, it has now spread to Brazil, Columbia, Cuba, Chili, Mexico, Peru, Venezuela and Uruguay.

The impetus given by R. F. Pedro Richards was gratefully welcomed everywhere, especially in Uruguay, to which we can apply all that is said here concerning the Argentine. The Movement there has followed the same line under the influence of the same Director General, and thanks to the friendship which binds the Buenos-Aires members to those of Montevideo. There are many who think that in these two countries the C. F. M. is the most influential Catholic organization, and a providential solution to very real problems.

The Organization of the Movement. — The C.F.M. develops on three levels.

1. *For the Homes.* — The “Cana Conferences” consist of reports given on three evenings by a priest; a couple, husband and wife; a lawyer and a doctor. Each report is followed by a debate where problems are set either in writing, or viva voce. In some districts the conferences follow three cycles dealing with matrimonial, educative and everyday problems. For the second cycle, an educator and a psychologist join the group.

— The “Family Groups” composed of six to eight couples, who under the guidance of a Nazareth couple, study Christian solutions to problems of the home.

— The “Family Retreats” open or closed, lasting three whole days. In March 1958, some of these retreats followed Father Lombardi’s method.

— The “Nazareth Groups” comprising six to ten couples who, with a member of the clergy, meet in the homes of one or other, in order to deepen their knowledge of the Gospel, the Liturgy, Pontifical Instructions, or to study some point of matrimonial spirituality. In Argentine, these groups now number 150 and are very similar to the “Equipes Notre Dame.” They aim at developing Christian charity between husband and wife, at attending to the education of children and perfecting the spirit of collaboration in the smallest details of daily life. But in addition, they are extraordinarily good apostolic circles, as all the other sectors here described depend on them.

2. *For Engaged Couples.* — The “Pre-Cana” Conferences comprise doctrinal instructions followed by discussion groups and exchange of views. They set the problems and give the answers which lead to happier, because more Christian, periods of engagement and to a better understanding of matrimony. They take place on two successive afternoons in parish halls or schools.

— The “conferences of preparation for marriage,” for those who are on the eve of their wedding, deal with subjects which cannot be approached in the course of preceding reunions. The doctor here gives separate talks to young men and young women.

— The “ Pre-Nazareth groups ” follow in the steps of the “ Nazareth-groups, ” meeting regularly under the presidency of a Family-Council and a chaplain, to learn the Christian way of living the positive value of their period of engagement and thus prepare a fruitful and stable home. These groups organize cinés-forums, round-table conferences, pic-nics, pilgrimages, etc. They try to recruit other couples and radiate the testimony of a love desirous of sanctity.

— “ *Masses for the Newly-Married.* ” After their wedding, the young couples are kept in contact with the C. F. M. through regular bulletins dealing with problems of their new life. They attend a Mass which gathers together all those married within the year. They are also invited to make a retreat and to participate in a Family group.

3. *For Students.* — A course on “ the choice of a vocation ” is given to 14 and 15 year-old scholars in their respective colleges. Five speakers follow each other, one per day, presenting the various states of life, among which is virginity consecrated to God in the world. In the final class, a priest summarizes the whole course and gives appropriate advice for the “ time of preparation. ”

— A course of five conferences on preparation for family life is given to 16 to 18 year-olds. This course is organized along the lines of the one above, but on subjects similar to those of the “ Pre-Cana Conferences. ”

Alberto IBÁÑEZ-PADILLA, S. J.
Buenos-Aires, ARGENTINE.

Mexico

National Organization for Religious Instruction. — In 1931, after the devastating religious persecution of 1926-1929, the newly-organized Mexican Catholic Action undertook to work at the revival of faith and piety among the people, deprived for three years of religious teaching and culture. The time was propitious as celebrations were on foot for the IVth Centenary of the apparitions of Our Lady of Guadalupe. To achieve the end in view, it was proposed to give short methodical instructions, in all the parishes of the country, on the divinity of Jesus Christ and his Church.

The hierarchy not only approved of the idea, but on 29th March, established a National Committee, composed of priests and seculars, to examine the contents of the Instructions and issue schemata adapted to the various cultural classes of the country. These were published in the *Boletín de la Comisión de Instrucción Religiosa*, which has a wide circulation in all the dioceses.

This campaign of instruction carried out simultaneously throughout the whole country by Sunday preaching, conferences and study circles in the Catholic Action groups... met with unexpected success. The bishops and

priests therefore asked that such a promising undertaking should not be abandoned.

After the celebration of the Centenary, the Episcopate, in a plenary session, instituted the Permanent Commission of Religious Instruction as a work of zeal of the M. C. A., and since that time it has not ceased to labour in this field under the direction of the hierarchy and following the suggestions of priests and clerics in contact with the laity.

The Central Commission of Religious Instruction and its work (C. C. I. R.). The C. C. I. R. comprises a representative of each branch of the M. C. A. and its chaplain, plus a chaplain and several councillors appointed by the Pontifical Director of the Mexican Catholic Action, and a secretary representing the Central Committee of the M. C. A.

The National Organization for Religious Instruction (O. N. I. R.) is dependent on the C. C. I. R., that is the whole of the activities of the M. C. A. to promote efficiently the teaching of religion throughout the country. The vast programme of the O. N. I. R. comprises the training of catechists, the erection of Catechism centres in the suburbs and in the small villages, the religious instruction of pupils of neutral schools.

The C. C. I. R. prepares, with the approval of the hierarchy, the yearly courses of religious instruction on the subjects proposed by parish priests, chaplains, etc. These are published in two little weeklies : *Cultura Cristiana*, which first came out in 1932, and *Onir* in 1935. By their price and contents, both these are within the reach of even the humblest homes. 27 courses are already available on the following subjects : Christian Doctrine, Morality, Liturgy, the Mass, the Sacraments, Apologetics, the Social Doctrine of the Church, Mary, the Immaculate Conception, Jesus-Christ, the Apostolate of the Laity, the work of the Church in Mexico. Further, 21 explanatory pamphlets have been issued on the Sunday Gospels and one on the Epistles, etc. Papal Encyclicals such as *Rerum novarum*, *Quadragesimo anno*, *Divini Redemptoris*, *Casti connubii*, *Divini illius Magistri*, *Firmissimam constantiam* (from Pius XI to the Mexican Bishops) have been commented on, and also over a period of five years, the social doctrine as propounded by Pius XIIth's discourses.

These weekly publications give the clergy subject-matter for the Sunday sermon, the A. C. chaplains find therein plans for their study-circles, and catechists (of which there are 35,000 with 12,000 centres) very valuable doctrinal and pedagogical information.

The C. C. I. R. has held four national catechetical weeks : the first in 1937 and the second in 1947 took place in Mexico ; the third in 1952 in Morelia and the fourth at San Luis Potosi in 1956. These reunions are meant to give renewed vigour to the catechetical pedagogy throughout the whole nation, and to encourage and coordinate individual efforts. The popularity and good results of these study weeks are on the increase. Morelia had over two thousand participants : priests, seculars, nuns and even parents. Very fine exhibits of didactic materials and even of workshops for their manufacture, could be seen both at Morelia and San Luis Potosi. To these reunions

are due diocesan weeks and days of catechesis, the foundation of schools for catechists and more particularly the erection, by the Episcopate, of the National Catechistic Seminary, which is the technical organ of the C. C. I. R. for the pedagogical and doctrinal orientation of catechesis and for the drawing-up of the new catechism text.

Didactic Material. The C. C. I. R. has published and distributed more than three million copies of Card. Gasparri's Catechism ; 40.000 albums, with colour illustrations, for First Communion ; 155.000 Catechisms for the use of fiancés ; 145.000 copies of the New Catechism ; 100.000 Sunday Missals ; 225.000 prints of the Ordinary of the Mass ; 100.000 of the Mass of the Dead and 51.000 of the Nuptial Mass ; 170.000 copies of the Gospels ; 10.000 *Encíclicas Sociales*, etc., not counting those foreign editions of the Gospels, the Bible and the Missal which have also been distributed by the C. C. I. R.

Dating from 1947, the C. C. I. R. produces under the title : *Películas catequísticas mexicanas*, five series of stopfilms : A = Catechism, B = Liturgy, C = Scripture, D = Church History, E = General knowledge. 9.650 films complete with projectors and explanatory booklets have already been distributed. There are too for use, blackboards, magnetophones, foreign stopfilms, drawing-books.

The Editing of the Text of the Catechism. We have several texts in Mexico, since 1690 ; the best known was that of R. P. Ripalda ; but in December 1931 the Episcopate adopted officially Cardinal Gasparri's Catechism. The introduction of this foreign textbook proved to be unfortunate. The Abbé Alfonso Méndez Plancarte, in a series of articles, pointed out the deficiencies, from the doctrinal point of view, of Ripalda's text and even of the improved edition published by R. F. Vega, S. J.

After the first catechetical week in 1937, the production of a National Catechism giving the exact doctrine and best adapted to the Mexican people, had been thought of. The Catechistic Seminary of the C. C. I. R. started on the work and published texts intended for the three years of the kindergarten and six years of primary school. These texts were approved by the hierarchy, ad experimentum, and are now used in many dioceses, and show themselves superior to the previous ones.

The Catechistic Seminary also deals with pedagogical questions : it has published a small handbook on pedagogy, the result of experience and of studies by specialists trained in Europe, in North America and in Mexico itself. *Cultura cristiana* and *ONIR* each week contain articles of a pedagogical nature.

Such, briefly, is the work which the C. C. I. R. with the grace of God and under the patronage of Our Lady of Guadalupe, has accomplished and continues to do to announce the message of Christ to the Mexican people.

Luis CABALLERO, Pbro., Zamora, MEXICO.

Puerto Rico

The Development of the Institute of Missionary Formation at the Catholic University of Puerto Rico. — I. History : Since the end of World War II the Spanish speaking population of the New York Archdiocese has increased from about 50,000 to over 600,000. This increase is due mainly to a massive influx of Puerto Ricans who now constitute about 1/3 of the urban Catholic population of the Archdiocese.

In 1953 Cardinal Spellman appointed the Right Reverend Monsignor Joseph F. Connolly as the Co-ordinator of Spanish Action to plan and provide for the welfare of the Spanish speaking Catholic newcomers. Part of this planning covered the formation of sufficient numbers of priests, sisters, brothers and laypeople equipped with the skills, attitudes and virtues needed to meet the missionary challenge which suddenly had arisen within the Archdiocese. Various methods were used from then on to prepare priests especially for this purpose, such as a Spanish club at the Seminary, one day institutes for priests at Fordham University, assignment of seminarians for a summer to parishes in Puerto Rico (12 between 1953 and 1955), the services of young priests for one year in a parish in Puerto Rico (two each year from 1953 and 1956), the encouragement to priests to help out during their vacations in parishes on the Island, and the assignment of half the priests newly ordained in 1956 for a summer course in Spanish at the Institute of Languages and Linguistics at Georgetown University (Washington, D. C.).

In late 1956 Cardinal Spellman requested the Catholic University of Puerto Rico to develop a special training program for priests to enable them not only to master the language but, what is more important, to acquire a sympathetic understanding of the total culture of Puerto Rico.

To answer this need, the Institute of Missionary Formation or Summer Area Studies Workshop, as it was first called, was established at the Catholic University of Ponce. During its first summer of operation in 1957 a total of 32 priests, sixteen of whom were from New York, attended. In the present summer session the number of participants increased to 73. Of these 37 were priests from 7 dioceses or orders (18 from New York), 30 sisters and 6 teaching brothers.

In this report an attempt is made to collate materials for the evaluation of the goals, methods and effectiveness of the Summer Courses of Missionary Formation at Catholic University and to outline the immediate plans for future development.

II. The Specific Aims of the Summer Workshops at the Institute.

These Workshops aim at the formation of American priests, sisters and brothers in the spirit of a missionary approach to the apostolate and the techniques required to minister effectively to Puerto Ricans and other Spanish speaking migrants in American parishes.

In the words of Cardinal Spellman : " Through the arrival of large numbers of Puerto Ricans the foreign missions have come to the sidewalks of New York " and since these are the first large groups of foreign Catholics who come without their own priests, the clergy of New York must develop a group of special missionaries. Without a degree of such adaptation to newcomers their integration into New York parishes will be impossible. This requires beyond the knowledge and zeal common to all priests :

1. The ability and willingness for missionary adaptation to a culture foreign to the native New York priest.
2. The mastery of certain techniques as language and pastoral methods.
3. An intimate knowledge of the culture of the immigrant.

The various parts of the curriculum of the summer workshops are integrated to develop in the student a full capacity of freely communicating with Puerto Ricans. This cannot be done without a concomitant growth in spiritual detachment of the student from his own cultural and linguistic background.

III. Development of Aims. *A. Adaptation to a new culture for supernatural motives is the essential element of missionary formation.*

Assuming that the students at this Institute were priests and other professional people who knew what they were to teach, and who were motivated by zeal to communicate their knowledge to others, the purpose of the Workshop was to enable them to acquire the attitudes and techniques necessary for this communication.

Language is only one of the important channels through which communication takes place. To learn a language fully is to speak it among native speakers. It was therefore assumed that the best way of understanding fully the non-verbal aspects of Puerto Ricans culture was to live as a native in Puerto Rico. Besides a difference in language, customs, prejudices and many other patterns of behavior are distinctive for the Puerto Ricans. It is therefore important for him who wants to communicate with Puerto Ricans to know and appreciate all aspects of Puerto Rican life. But just at " functional native speakers " of Spanish could not conceivably be developed in three months without guidance, so it would be equally impossible to achieve integration into Puerto Rican culture in a short period of time without special help given to the student. While in the language course only comprehension and fluency had to be developed, in the peculiar field of adaptation to culture the student had to be motivated first to *want* to communicate in a foreign culture before being given the tools to orient himself quickly in that culture. In the effort to motivate the student to consider his culture as a relative value and to sharpen his power of observation of Puerto Rican behavioral patterns, thus making fruitful his experience of living for some months in Puerto Rico, several techniques were used :

- a. The stressing of the development of a sense of humility in the face of other cultures and the experience of poverty in a spiritual sense in relation to one's own. The importance of missionary spirituality was emphasized at the opening Mass of the Holy Ghost, on a day of recollection midway in the course and by continual use of the papal writings on missions throughout the workshop.
- b. A sociology course given by Father Joseph Fitzpatrick, S. J., Head of the Department of Sociology at Fordham University, centered around an understanding of the concept of culture of Puerto Rican cultural patterns and their comparison with those of the United States. The course was given to priests 4 hours per week and a similar one to sisters every Tuesday for the whole morning. Conversation and controversy was encouraged to deepen the impact of the information acquired and to encourage both observation and inquiry.
- c. A course on the historical, geographic, economic and political forces which have shaped modern Puerto Rico was given by Father Ivan Illich.
- d. Discussion on the different attitude towards the priest, the parish and the Church in Hispanic Cultures and in that of the United States was encouraged during a course of Pastoral Psychology given by Father Victor Nazario, Chancellor of the Diocese of Ponce.
- e. Programs of the Puerto Rican cultural manifestations were given weekly and typical Puerto Rican songs and hymns were taught.
- f. Weekends assignments to parishes were made for priests. Great care was taken to afford each one the opportunity of getting acquainted personally with the various regions of the Island, its sub-cultures, and of meeting and discussing problems with priests of different backgrounds and views.

B. The teaching of Spanish as part of the curriculum.

The purpose of the Spanish course for priests was to give the student in two months (cca. 35 hours of formal training per week) :

- a. a sufficient command of spoken Spanish for pastoral use in the confessional and in the pulpit at the time of his assignment for one month to an Island Parish.
- b. a solid and formally established grasp on the basic patterns of Spanish pronunciation and structure to enable him to continue the acquisition of correct Spanish through informal learning in the course of an unlimited apostolate among Spanish speaking people.

The purpose of the Spanish course for sisters was to develop in six weeks (about 15 hours formal study weekly) :

- a. the ability of basic communication with migrants newly arrived in an English speaking surrounding.
- b. the acquisition of very basic habits of pronunciation, use of idioms and comprehension of sound-patterns to serve as a foundation for fruitful further formal study under less propitious circumstances.

C. Field experience of Puerto Rico as part of the Workshop Curriculum.

The formal course of two months at the University had the primary purpose of making the experience of life in Puerto Rico as fruitful as possible. Since pastoral exigencies of mainland dioceses make it impossible to assign large numbers of priests for a prolonged period to the missions the three months available for this training were divided almost equally between courses at the University which were primarily preparatory and the actual experience in parishes.

As already pointed out students passed two days out of every week during the first two months in carefully selected parishes. During the last month every student was appointed as an assistant in a parish. At that time all of them were able to hear confessions. With a few exceptions, all had had the experience of delivering sermons, reading announcements and the Gospel. The majority were able in varying degrees to speak and converse without previous preparation.

Three carefully selected students were assigned to San Juan City parishes and worked as full-time trainees at the office of Social Planning within the Office of the Governor of Puerto Rico to acquire technical insight into the institutional development of Puerto Rican society. This knowledge was considered of importance for the dioceses from which they come. One specialized in the history and planned development of Puerto Rico public education. Another in the present facilities and needs of Health and social welfare, while the third priest, destined for advanced study in sociology, received a solid orientation in demographical problems.

IV. Evaluation of the Results of the Workshop. — The workshop of 1958 has increased the number of priests in New York who not only are fluent in Spanish but 25 % of whom are at least moderately well acquainted with Puerto Rico. It may be assumed that, if the various training programs in the Archdiocese of New York continue for possibly another three years on the level planned for 1958-59, a fully adequate supply of specialized manpower for the apostolate among the Spanish speaking people should be available by the end of that period. Thereafter the continuation of additional specialized training projects in this field will cease to assume the appearance of a crash program to catch up with a lag created by

the sudden migration. At the present time it is not possible to judge adequately how true this might be for other ecclesiastic territories but it is probable that some experience gained from this program could be applied to intensive and specific missionary formation in other situations. The workshop seems to have given to a considerable number of priests and sisters in a very short time a sympathetic insight into Puerto Rican culture and at least a minimum capacity to communicate with Puerto Ricans for pastoral purposes. We believe that it has laid :

- a. A very solid foundation for the further growth of the desire for missionary adaptation.
- b. Respect for an insight into a different culture.
- c. and both sufficient fluency and comprehension of Spanish for immediate pastoral use and the capacity, through further use of the language, to acquire increasing correctness and proficiency.

It has become quite evident that the achievement of these goals of the workshop is dependent on three main factors in the individual student :

- spirit of sacrifice,
- desire for missionary adaptation,
- and basic language learning capacity.

All three factors should be taken into consideration in the selection of students, the first two being of more importance than the last.

Basic language learning ability is a faculty independent from intelligence and scholastic achievement and to a degree even from the knowledge of foreign languages and grammatical interests. Only expert tests can determine it. We would like to discourage students, who seriously lack this ability, from taking the course, but after the experience of this year we would not make the degree to which this ability is present a decisive criteria in the selection of candidates.

Desire for missionary adaptation cannot be expected a priori from the average person who has never been in the mission field and the growth of this spirit of insight and respectful sympathy among the students in the three months on the Island have been the one most encouraging area of progress. Intelligence, and even more the absences of feelings of insecurity are the best guaranties that an individual is capable to adapt rapidly to a foreign culture.

The age at which students undergo the experience of this workshop will determine to a certain degree its fruits. Newly ordained priests show more of a capacity for formal and disciplined study than older men. However, they tend to confuse difficulties which arise out of their inability to communicate with foreigners and those which arise out of their lack of experience. With very rare exceptions older men find it difficult to see any need for missionary adaptation, profit less from formal instructions. The very intensive curriculum imposes a disproportionately greater burden on them.

While we by no means want to discourage the assignment to this workshop of either newly ordained priests or older priests who are strongly motivated (in fact we plan a more flexible curriculum for next year to meet varying needs), we should like to suggest that men with one to three years of pastoral experience who are well motivated and have a minimum of language learning ability would be the best candidates.

The establishment of a center in New York which would give selected students a basic preparation for their short stay in Puerto Rico would prove the most effective and valuable improvement of the present process of formation. A careful integration of the offerings in New York and in Puerto Rico with a little additional effort could produce much greater results than a short stay on the Island alone.

We believe that the promotion of two-week vacation-workshops for lay-leaders in Catholic organizations on the mainland would be of great help to the apostolate of priests trained in Puerto Rico. Without the need of any financing by the Church we could thus develop a considerable number of men and women with some insight into the problems of intercultural relations and a loving understanding of Puerto Ricans, and a desire to help them. These Catholics should be valuable assistants to the priests returned from Puerto Rico.

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EUROPE

Germany

The Homiletic Meeting of Würzburg. — From 10th to 14th April 1958, Würzburg was the scene of the second congress of the Homiletic Union of Germany. The necessity for this Union was made apparent during a liturgical session at Rothenfels, when the delegates became aware of the little importance actually attributed to preaching as compared with the times of the early Christians. Preaching today rarely satisfies the congregation. It is a failure. Systematic theology does not sufficiently underline the importance and the function of the word of God in the economy of salvation: our textbooks on theology never mention it.

These several reasons inspired certain wellknown professors, Prof. Fischen among others, to bring together German university and seminary lecturers on the art of preaching, to study together the problem of the "proclamation." This gave rise to the Homiletic Union (Homiletische Arbeitsgemeinschaft). Its second congress at Würzburg lasted four days, each day comprising four conferences and exchanges of views. The subjects under consideration are of the highest interest for catechists who also have the mission to proclaim Christ. This chronicle will endeavour to give the general idea.

Nature of Preaching. The questions discussed on the first day concerned the nature of preaching, the respective rôle of the preacher and of the congregation. Preaching is a complex act, difficult to analyse. Outwardly there are two persons, the preacher and the listener, both having an active part to perform ; the first preaching the word of God ; the second listening to it. If the hearer is entirely passive, the sermon can have no effect on his soul. This raises the question : how bring the listener to a state of active participation ? How can the faithful join in the sermon as they do in the liturgy ?

The sermon is not a monologue, it is a dialogue in which three persons take part : the preacher, the hearer and God. Each has his specific rôle. As the preacher does not proclaim his own words, but what he has received from God, the dialogue is really one between God and the hearer. What then will be God's part, and what the listener's ? If we consider the dialogue from man's point of view, the listener is he who turns to God with requests and questions, while God answers through the medium of the preacher. If the dialogue is considered from the point of view of God, it is He who proposes, questions man and awaits an answer. Exteriorly the questioning seems to come from man, but in reality it is God who asks. The dialogue is begun by God, therefore preaching is essentially the word of God addressed to man : it is a specific call from God, therefore the word of God is always a mission.

What then is the use of the preacher ? Is he only an instrument, one which could easily be dispensed with ? To understand his function, we must know that the word of God is handed on to man through the agency of another man. God speaks to men, but it is the preacher who first received the word to transmit it to others. Thus both preacher and faithful are challenged by God : the preacher is not above the faithful and the latter must feel that, like himself, the preacher is interrogated by God. Failing this impression, the word of God does not really penetrate the listener and the sermon is of no avail.

The Virgin Mary received the living Logos to present him to the world ; the preacher too receives the living Logos to give him to the world through his sermons. This thought demonstrates the importance and the responsibility of those who proclaim the word of God. They cannot bring about a dialogue between the faithful and God if they themselves do not hold a continuous dialogue with God. Moreover, holiness is a normal condition of the success of preaching, although God can supply for it.

For the dialogue to take place, the hearer must be under the impression that God is speaking to him. The preacher must, therefore, not be a screen between God and the soul, but will remove the obstacles in himself and in the listener, he will seek a manner of expressing himself which gives the hearer the certainty that God is addressing him : it is God talking to me, I must answer him. If the faithful does not reach this state of contact with God the sermon is not a success.

Systematic Theology and the Word of God. — The contribution which systematic theology brings, and especially ought to bring, to the art of preaching, was the subject-matter of the second day's studies.

The young preacher at the end of his course of studies, meets with great difficulties in translating into kerugmatic language the scientific language of *dogmatic theology*. He is faced with a dilemma : either he gives his hearers a superficial theology, or he leaves theology on one side as not being adaptable to the " proclamation. " Theology and homelies then follow along two parallel lines which never meet. This necessitates a change : dogmatic theology must be taught without losing sight of the proclamation of the word of God ; it must become kerugmatic, not only by adding a chapter on the kerugma, but also in its spirit and presentation.

As for *moral theology*, it is often an unknown science, not having the prestige of dogma and exegesis. A number of preachers believe that the best way to empty the churches is to preach on morality. And who is to blame, if not those who do not know how to use morality in the kerugmatic sense and also the professors for whom moral theology is chiefly a matter of casuistry. The time is ripe for new departures. Moral theology derives from dogma and exegesis and holds an important place in the " proclamation " and among the other theological subjects. Based on dogma from which it cannot be separated, it is also founded on Christ from whom it radiates. Looked upon in this higher light, it naturally takes its place in the kerugmatic proclamation.

Preaching must remain up to date in exegesis in order to deepen the kerugmatic sense. The preacher has received from God and the Church the mission of announcing competently and with dignity the gospel of Jesus-Christ : " ut digne et competenter annuntiet evangelium Jesu Christi. "

Revelation being ended with the death of the apostles, the preacher whose mission it is to proclaim the contents of Scripture, must also study it. These truths cannot be proved with the precision of mathematics : beyond all arguments there remains the mystery of faith. Every preacher can say like Saint Paul : I reveal to you a mystery. The primary object of preaching is not morality, but the " Good News " of the works of God for our salvation, and this proclamation requires of its hearer the " metanoia, " the conversion or change of heart. It is Christ above all who must be preached, the Christ announced by the prophets, Christ the Saviour and Redeemer, Christ glorified. To scientific exegesis must therefore be added a search for the kerugmatic sense, and meditation of the Scripture in order to successfully proclaim the Good News.

Essay of a Theology of Preaching or of the Word of God. — During the third and last day of the Congress data on the theology of preaching throughout the ages were examined.

Counter-Reformation only developed the theology of the sacraments ; it did not concern itself with a theology of the " proclamation. " Recent works (such as those of Prof. Arnold) endeavour to give the word of God its proper place in theology and liturgy.

Saint Paul specified the rôle of this word of God when he said : " For God indeed... hath placed in us the word of reconciliation " (*II Cor.*, V, 19). This text contains two affirmations : reconciliation with God through the word ; the mission of announcing the word.

The Fathers of the Church were specially concerned with the connection between the word of God and the sacraments : they often qualify the word of God as " sacramentum " or " quasi-sacramentum, " at the same time pointing out that it is not identical with the Sacraments but more in the nature of a preparation for the sacraments.

During the Middle Ages, preaching was considered as one of the greatest means of salvation.

In the 17th and 18th centuries, despite a certain amount of sensuality and affectation, preaching nourished the religious faith of the people who saw in the word of God a manifestation of his glory and came to adore him.

Actually, the rôle of preaching is above all placed within the economy of salvation. Until this question is brought to a satisfactory conclusion the attempts to reform modern preaching will remain fruitless.

A. To preach is to bear witness. A witness must be trustworthy and supported by authority. The preacher's word is based on authority and therefore authoritatively exacts obedience. On the part of the hearer, the answer to this word is not merely the act of listening but also submission to legitimate authority. The authority of jurisdiction is manifested through proclamation, but he who has received the Spirit (pneuma) in the sacrament of Order can also give out the word. The word is therefore based on the double authority of the magisterium and the priesthood. The sacrament of Order and jurisdiction are the requisites for preaching.

B. Concerning the effect of the word of God, three opinions are given.

Some say that the effect is " ex opere operato " as in the sacraments. But it seems to be an exaggeration to say that a sermon is bound to bring its hearers to understand and accept the truths of religion.

For others, the homily is merely an occasion of grace. This opinion makes too little of the sacramental character on which the proclamation rests.

What is most likely is that the word of God produces the actual and efficacious grace, uplifting and healing (*gratia actualis efficax et elevans et sanans*).

This effect also depends on the personality of the preacher. Psychology teaches us that a man's influence depends not only on what he says and does, but also and above all on what he is. Preaching is bearing witness, therefore the personality of the preacher must radiate the testimony of Christ. The word he must proclaim is the living and personal Logos who is present in his speech.

C. The obstacles which prevent the word of God from producing its effect come from original sin. The sermon endeavours to remove them and produce the faith. But a theoretical, monotonous, badly prepared, boring sermon will not succeed in this. God, however, can exceptionally give fruitfulness to a sermon preached by one lacking personal sanctity and natural dispositions.

This outline gives an idea of the scope and present need of the work done by the Homiletic Meeting of Würzburg. An ' in extenso ' publication of the reports would certainly be very much appreciated by all those who are interested in the pastoral renewal.

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II. BOOK REVIEWS

GERMAN LANGUAGE

TEXTBOOKS OF RELIGIOUS FORMATION

BARTH, Alfred. — **Katechetisches Handbuch zum katholischen Katechismus. III. Vom Leben nach den Geboten Gottes. Von den Letzten Dingen.** Stuttgart, Schwabenverlag, 1957, 758 p. — Catechists and teachers of religion will be grateful to Dean A. Barth for having so rapidly finished his commentary on the lessons of the new German catechism. Like the preceding volumes, in content and method this one follows the present trend of catechesis. In particular, the section dealing with morality gives many anecdotes and concrete facts illustrating the main principles, thus facilitating understanding and memorizing. The wealth of matter will enable the catechist and the preacher to vary the presentation of each catechism lesson, increase its interest and impregnate the souls with Christian teaching.

EISMANN, Peter and WIGGERS, Jan. — **Vorlesebuch zum katholischen Katechismus.** München, J. Pfeiffer, 1958, 464 p., DM 13.40. — *Lumen Vitae* has already recommended this "Vorlesebuch" in No. 4, 1955. The third volume, just out of press, deals with the last two parts of the new German catechism: the Commandments and the Last Ends. This collection in no way resembles the numerous compilations of the kind which are too often lacking in interest for young people. On the contrary, by their content and their style, these 200 stories are exactly suited to the mentality of XXth century schoolchildren. They will serve all the better to inculcate the truths and requirements of Christianity.

KAUTZ, Heinrich. — **Kommunionkind and Werkblatt für Eltern.** Verlag L. Auer Cassianeum, 1957, 16 p., DM 2.80. — Entirely revised booklet for First Communion, it completes and goes deeper into the basic instruction already received. In the centre is the doctrine on the Holy Eucharist. Many stories, taken from the life of the Church and from the religious environment of the child, together with varied and abundant illustrations will not fail to awaken interest in these young souls.

LELOTTE, F., S. J. — **Die Lösung des Lebensproblems.** Kaldenkirchen, Steyler Verlagsbuchhandlung, 1957, 420 p., DM 13.80. — Already translated

in ten languages, Fr. Lelotte's book 'La solution du problème de la vie' has just appeared in German. This gives it a further field of action. There is no doubt that this synthesis of Catholicism, which so adequately meets the religious anxieties of our times, will have great success among a public always athirst for religious publications on a higher level.

Religionsunterricht an Berufsschulen. München, Deutscher Katechetenverein, 1958. — Since 1954 the staff of the Katechetenverein continues to publish, for the use of catechists teaching in technical schools, separate leaflets giving ample matter for development. This does not consist merely in very valuable bibliographical indications, but also in catechesis which the teacher of religion can easily assimilate and enlarge upon.

SCHLACHTER, Hermann. — **Der Standpunkt I.** Freiburg, Verlag Herder, 1958, 80 p., 5 ill., 1 map, DM 2.50. — Pamphlet of religious instruction intended for young boys and girls finishing their year of technical school. The text, together with the illustrations, charts and songs, gives them the answer to questions which assail them at the very start of their professional life and is also a memory-aid for past instruction. It represents a great step forward in the religious formation of young workers, whether manual or clerical.

HISTORY OF CATECHESIS

KREUTZWALD, Heinrich. — **Zur Geschichte des biblischen Unterrichts und zur Formgeschichte des biblischen Schulbuches.** Freiburg, Verlag Herder, 1957, 318 p., DM 19.80. — This study makes up the eleventh volume of the collection "Untersuchungen zur Theologie der Seelsorge" published under the direction of Prof. Dr. Fr. X. ARNOLD, Professor of Pastoral Theology at the University of Tübingen. None of those who have investigated the problems of religious instruction will fail to note its vital interest, as it describes the evolution of the teaching of Scripture from the time of the Reformation until now. The work centres around three themes : catechisms, school-bibles and the writings of promoters of Scripture teaching over the last four centuries. Investigations over such a long period (1550 to 1940) presuppose a vast documentation to which these pages introduce us with much precision and lucidity. Apart from certain facts on universally known catechisms (Auger, Canisius, Bellarmine, Roman Catechism) and a chapter on the French historical catechisms of the 17th and 18th centuries, this book reflects above all the work effected in German-speaking countries. But in view of the major importance of this study in the history of catechesis, the authors and developments had to be made known to the reader.

EDUCATORS AND EDUCATIVE MILIEUX

Educators.

HEIMERL, Hans. — **Laien im Dienst der Verkündigung.** Wien, Verlag Herder, 1957, 164 p., Ö. S. 44. — This book could be entitled : *The layman at the service of catechesis*, as in the lay apostolate activities, the collaboration with the work of teaching of the Church is envisaged. After stating the basic principles of the ecclesiastical magisterium and the rôle of the layman, the author, drawing from history, Canon Law and Pontifical Documents, outlines the function of each group of educators. For the religious instruction of children : parents, the Confraternity of Christian Doctrine, lay catechists and auxiliary catechists. For religious instruction in general : godfathers and godmothers, mission catechists, lay preachers, lay theologians, those who dispose of technical means of propaganda, Catholic Action. This textbook seems to us to define clearly each one's action in the many tasks actually imposed by catechesis.

PFLIEGLER, Michael. — **Priesterliche Existenz.** Innsbruck, Tyrolia Verlag, 1958, 443 p., Ö. S. 96. — This book is in its fourth edition and has already been translated into five languages. This shows its value, which all the reviews given have not failed to emphasize. The first part deals with the foundations and development of sacerdotal life : the vocation, the seminary, the first years of priesthood, the tension in the life of a priest. The second part, by far the most developed, is a kind of sacerdotal typology, whose great diversity is due to many natural, supernatural, psychological and sociological causes. The author gives a very intelligent analysis, bringing particularly apt and typical examples to bear. This has produced the comment that " this book is called upon to point the way to the present-day generation of priests. "

SEMMELETH, Otto, S. J. — **Das geistliche Amt.** Frankfurt-am-Main, Verlag J. Knecht, 336 p., DM 12.60. — Works on sacerdotal ascetism are very numerous ; on the other hand the theological aspects of the priesthood are rarely studied, though this would be of great profit to both priests and laymen. Theology gives us information on the true meaning of priesthood, much appreciated by many of the faithful ; and one of the conditions of the vitality of the Church. To this end, the author deals with the foundation, the functions and the transmission of the priesthood. Under these three main headings, he studies the priesthood and the Church ; the priesthood and Christ ; the sacrament and the preached word as life of the Church ; the life of the Church under the guidance of the priesthood ; the apostolic succession of the priesthood ; ordination and missions. These are subdivided into sections which Fr. Semmelroth has developed with the knowledge and talent which have earned him such a high reputation.

The Missions.

HOFINGER, Johannes and KELNER, Joseph, S. J. — **Liturgische Erneuerung in der Weltmission.** Innsbruck, Tyrolia Verlag, 1957, 455 p. — The contents of this work, the French translation of which will shortly be published by *Lumen Vitae* under the title 'Pastorale liturgique en pays de mission,' cannot be summed up in a few lines. It is the outcome of research made at the 'Centre de Pastorale liturgique' established in the Chinese Seminary at Manilla (Philippine Islands), and is a proof of both the erudition and realism of the authors. The first chapters deal with history and doctrine: the Church's example in the first centuries; the missionary value of liturgy; the present state of the liturgy in the mission fields. As early as in the fifth chapter, the numerous problems of missionary liturgy are investigated more particularly under their practical, their eminently practical, aspects: the structure of the Mass: Biblical readings during worship; the part assigned to psalms in mission liturgy. Very special attention is given to the celebration of a Sunday Service where there is no priest: a general outline of these celebrations is given and five specific examples, which include readings, prayer and singing. Chapters thirteen to nineteen deal with music in the mission fields and the liturgy of the sacraments (baptism, marriage, etc.) and also with funerals. The work ends with comments on the liturgical training of the clergy and faithful, the components of the liturgical revival, and future prospects and desiderata. Such a book is an extremely valuable addition to missionary literature.

FUNK, Josef, S. V. D. — **Einführung in das Missionrecht.** Kaldenkirchen, Steyler Verlagsbuchhandlung, 1958, 156 p. — In this compendium of Missionary Law, students will find an excellent textbook, and missionaries already in the field, a precious memorandum on the necessary canonical matters. There are three main divisions: Primary Missionary Law: Secondary Missionary Law: Administrative Missionary Law. The excellent typographic presentation and the numerous bibliographical references illustrate the care given to this work.

RUSCHE, Helga. — **Gastfreundschaft in der Verkündigung des Neuen Testaments und ihr Verhältnis zur Mission.** Münster, Aschendorffsche Verlagsbuchhandlung, 1958, 48 p., DM 3. — Hospitality was a highly appreciated virtue in antiquity, especially among the Jews. But the importance given to it in the New Testament, Gospels, Acts and Epistles, is little known, and missionaries in particular should penetrate this subject, as the Gospel and Epistles are missionary writings. Such is the fine theme of the ten chapters of this booklet, where a thorough exegesis supported by numerous references, show us hospitality intimately associated with the proclaiming of the Good News.

KÖSTER, Hermann, S. V. D. — **Über eine Grundidee der chinesischen Kultur.** Coll. Veröffentlichungen des Missionspriesterseminars St. Augustin. Siegburg, No. 1. Kaldenkirchen, Steyler Verlagsbuchhandlung, 1957, 28 p.

SHAFFER, Alfons, S. V. D. — **Ein eherechtliches Problem in Neuguinea.** Coll. id. No. 2. Kaldenkirchen, Steyler Verlagsbuchhandlung, 1957, 22 p.

AIMS AND HIGHWAYS OF RELIGIOUS FORMATION

Bible.

GROSS, Heinrich ; MUSSNER, Franz ; PESCH, Christian. — **Leitfaden zur katholischen Schulbibel.** Düsseldorf, Patmos-Verlag, 1958, 174 p., DM 7,80. — This is the fifth volume of the series entitled "Schriften zur katechetischen Unterweisung" published by the Patmos Editions. Its practical orientation makes it very useful to catechists and teachers of religion who use the new edition of the School Bible by Ecker. They will find therein the main considerations of biblical theology and will be initiated to a kerugmatic teaching in which each lesson is not only a historical and moral description, but also a predication of the faith. In this they will be helped by the pages describing the characteristics of both Testaments, by a comprehensive explanation of the new illustrations in Ecker's School Bible and, in particular, by the „key" given for each lesson.

KARRER, Otto. — **Biblische Meditationen.** München, Verlag Ars Sacra, 1958, 290 p., DM 11.80. — As all O. Karrer's other publications this one is of a highly popular appeal. Under the title of meditations, it gives, in chapters of five or six pages, the main points of the New Testament : the Lord and His disciples ; the Holy Spirit ; the Church, Body of Christ ; primitive Christian worship ; transformation in the Spirit ; the promises for the future... These fundamental subjects of Christian life are here covered with great theological and biblical science, clarity and piety. Catechesis should profit by it.

Neues Testament. — Freiburg, Verlag Herder, 1958, 334 p., DM 1.90. — This edition of the New Testament is presented in a green, soft binding. Despite its smallness all the necessary commentaries are inserted and the small print, thick in the case of titles, is no handicap to the reader.

QUADFLIEG, Josef. — **Das Buch von den zwölf Aposteln.** Düsseldorf, Patmos Verlag, 1957, 168 p., 100 ill., DM 9.80. — The life of the Apostles, from the time of their calling until their death, is here related to 10-14 year-old children. There is no embroidery on the texts of the Holy Scripture but a faithful presentation. This objectivity, together with a number of illustrations, places the child in direct contact with the actions of the Apostles. Catechists will find this book of great value and will recommend it to Christian homes.

Reich Gottes. München, Kösel-Verlag, 1957, 380 p., DM 7.80. — These very numerous and varied, though brief, extracts from the Old and New Testament, sometimes only about half-a-page, give a good knowledge of the

multiple aspects of the Kingdom of God throughout the ages of humanity. Very well printed and bound, they constitute a small Bible which will render good service for religious formation in and out of school.

Liturgy and the Life of Prayer.

VOLKS-SCHOTT. — **Messbuch für die Sonn- und Feiertage.** Freiburg, Verlag Herder, 1957, 270 p., DM 1.90. — The House of Herder has started the series " Herder-Bücherei " with this popular pocket-size missal printed on very fine paper. A reduced version of the complete missal by A. SCHOTT, O. S. B., published by the Benedictines of Beuron, it contains : the Ordinary of the Mass, Masses of the most important feasts, all the Sundays of the year, and private prayers. Easy to handle, it will help the faithful to participate in the Holy Sacrifice.

KIRSHGÄSSENER, Alfons. — **Offene Fenster.** Frankfurt am Main, Verlag Joseph Knecht, 1957, 235 p., DM 8.80. — In this third volume, the author continues the series of pious thoughts inspired by the daily events of our modern life. The first two volumes were entitled : **Geistliche Glossen** and **Das unaufhörliche Gespräch** (see *Lumen Vitae*, vol. VIII, p. 690 and vol. X, p. 655). We find here 70 meditations, of 2 or 3 pages each, on God, life, the liturgical year, answering the spiritual needs of our times.

The Church's Testimony.

HUNERMANN, Wilhelm. — **Geschichte des Gottes Reiches. I. Das purpurne Segel. II. Das Kreuz auf den Fahnen. III. Die verlorene Einheit. IV. Fels in der Brandung.** Luzern, München, Rex-Verlag, 1956, 1957, 263, 320, 300, 320 p., DM 12, 13, 14.30, 14.30. — The main subtitle of this work " Scenes from the History of the Church for the use of young people and the masses " is a good description of the educative end in view, the highly coloured stories, full of highly debatable details, at least in the first volumes, giving a varied religious teaching likely to strike the imagination. The author divides the Church's twenty centuries of history into four sections to which he gives resounding titles : from the early days to Charlemagne : The Purpled Veil ; Charlemagne to the Renaissance : The Cross on the Standards ; from the Renaissance to the French Revolution : The Lost Unity ; from the French Revolution to our own days : The Rock among the Waves. One can see, by this and the headings of the different chapters, the prominence given to historical events to bring out the relevant teaching. Certainly this way of writing is open to criticism, but in view of the care the author has taken over historical facts throughout the course of events and decisive happenings in the history of the Church, the usefulness of such a work for teaching religion, at least in certain spheres, must be recognized.

PFLEIGLER, Michael. — **Dokumente zur Geschichte der Kirche.** Innsbruck, Tyrolia Verlag, 1957, 738 p., Ö. S. 140. — The life of the Church

throughout the ages is illustrated by a great number of documents, from which we derive information on decisive periods, persecutions, scandals, errors, reforms, institutions, spiritual trends, etc. They are the most faithful witnesses of history and deserve to be known, at least in essence. The work under review collates, over a period of two thousand years, the documents which, from the religious point of view, characterize a period, country, problem, doctrine, individual, etc. 326 pieces of documentary evidence, which vividly teach Church History, are here transcribed. The admirable typography is an added attraction. The end of the volume presents documents connected with national-socialism and communism.

SEPPELT, Franz Xavier. — **Geschichte der Päpste. IV. Von Bonifaz VIII bis zu Klemens VII.** München, Kösel Verlag, 1957, 528 p., DM 33. — The fourth volume of Seppelt's opus includes one of the most troubled periods of Church History with the pontificate of Boniface VIII, the Avignon Popes, the Western schism, the Councils of Pisa, Constance and Basel, the beginnings of the Reformation. When reading of this period, Christians must learn to distinguish between the holiness of the priesthood and the fragility of those on whom it is conferred. This volume is remarkable, as are its three predecessors, for its objectivity, wealth of documentation and clear style.

Preaching.

GERBERT, Gustave. — **Werkbuch der Kanzelarbeit. IV. Der Pfingstfestkreis.** Innsbruck, Tyrolia Verlag, 1958, 384 p., Ö. S. 98. — The author, in this fourth and last volume of his work, provides preachers with plans of sermons for the temporal cycle after Pentecost. Their rich liturgical, theological and moral contents are drawn from the texts and ceremonies of the Sundays and principal feasts. By a happy thought, some instructive outlines for children have been added.

STUDIES ON THE CONTENT OF RELIGIOUS FORMATION

Syntheses.

PEIL, Rudolf. — **Die wichtigsten Glaubensentscheidungen und Glaubensbekenntnisse der katholischen Kirche.** Freiburg, Verlag Herder, 1958, 86 p. — To help the layman in search of the infallible teaching of the Church, the author has translated into German and produced in a pamphlet, the infallible doctrinal decisions of the Church contained in the Enchiridion of Denzinger. The definitions are first presented in historical order (p. 1-70), then, more briefly, in systematic order (p. 71-81) and finally in alphabetical order (p. 82-85). In the last two cases only the titles and numbers are given. This threefold presentation greatly facilitates research.

SCHELL, Herman. — **Verherrlichung und Gemeinschaft**. Paderborn, Verlag Ferdinand Schöningh, 1957, 440 p., DM 19.50. — Rector and theologian of the University of Würzburg, Schell saw his two main treatises: *Dogmatik* and *Apologie des Christentums*, placed on the Index. He submitted and continued his work and professorship with the agreement of the ecclesiastical authorities. All that is valid in his writings deserves our attention and that is the reason for the 831 extracts of the present volume in which Schell's originality and depth of thought are evident. The subjects are: God, Creation, the Man-God, the life of God in man, the Kingdom of God, the Sacraments and divine beatitude. It is an overall view of our religion, the outline of a Christian "summa" introducing us to that theology of the spirit, heart, thought and life which Schell has always sought.

Apologetics.

SAUSGRUBER, Kurt. — **Atom und Seele**. Freiburg, Verlag Herder, 1958, 228 p. — Philosophical interpretation intended to contribute to the solving of problems set by nature, the structure of body and soul and their mutual relationship. This very clear and well-thought-out essay does not pretend to solve all these problems which have always puzzled humanity. Its originality consists in looking upon them in the light of present knowledge of matter, the living world and the psychic world. This contact with the latest discoveries by science gives the teacher of religion very sound arguments for the existence, spirituality and immortality of the soul, which will attract our modern young people.

Holy Spirit.

SCHERER, Karl Maria. — **Lebe im Heiligen Geist**. Luzern, München, Rex Verlag, 1957, 192 p., Fr. 12. — Today there are many works on the Holy Spirit, and it is interesting to note that some are in the form of catechesis for adolescents. The first part of this book speaks of the Holy Ghost in Creation, in the Prophets, in Christ, in the lives of the Apostles; in the Church, in the Christian soul. The catecheses of the second part give the Catholic teaching on the Sacrament of Confirmation drawn from Scripture and Theology. Many stories taken from the Bible and the History of the Church allow the catechist to substantiate his teaching and increase its interest. These catecheses use a method very similar to that of catechisms by exposition.

Morality.

Études de théologie morale et pastorale, published by the Professors of the Academia Alfonsiana of Rome. — The Academia Alfonsiana is a Higher Institute of Moral Law and Pastorate, its teaching staff being composed of eminent members of the Congregation of the Most Holy Redeemer. It does not limit itself to lecturing in the course of the academical year but has

also founded a collection of monographs. This is open to all serious monographs of pastoral or moral theology. Up to date four have appeared which we are happy to introduce to our readers.

HAERING, Bernhard. — **Macht und Ohnmacht der Religion.** Salzburg, Otto Müller Verlag, 1956, 448 p., Ö. S. 88. — Rev. Fr. Haering, author of the wellknown treatise on moral theology, *Das Gesetz Christi* (The Law of Christ), takes a very active part in research on religious sociology in many German dioceses, in view of supplying the pastorate with the means of exercising a better and more fruitful action. He can therefore, with rare competence, deal with the great theoretical and practical themes in the present work: the theological foundations of religious sociology — the central problem of religious sociology — religious sociology at the service of the pastorate. These three main sections form the framework of this vast treatise on religious sociology comprising thirteen chapters, among which: The Church and the State, theology of environment, religion and society in general, the elite and the masses, religion and economics, religion and the spirit of the times, aim and meaning of religious sociology, research methods and appreciation of results. It is impossible to express in a few words the theological, historical, pastoral and sociological value of this work. We very much hope that it will have a wide public, in particular through the many translations which will be published shortly.

MUELLER, Heinz. — **Die ganze Bekehrung.** Salzburg, Otto Müller Verlag, 1956, 320 p., Ö. S. 98. — Among the many works which set forth and analyse the teachings of the Bishop of Regensburg, Johann Michael SAILER, the originality of this one consists in scrutinizing what he says on the conversion of the sinner. This is not only a subject of historical interest, on the contrary. More than ever, perhaps, the world today needs to know that conversion is a complete reorientation of man towards God, a "change of heart," a "reformation" of one's life; that the primary motive of this transformation is the extraordinary fact that "God in Christ became the Salvation of the world" (The Good News), and not a commandment. Whence the absolute gratuity of conversion. These are the fundamental ideas which Sailer expounded and which give moral theology exceptional force. The six sections of the work are headed: conversion in Sailer's work, the nature of conversion; its stages; its principles; ways and means leading to conversion; its essential manifestations. Within this framework numerous historical and psychological observations complete the pastoral and psychological teaching proper.

SCHURR, Viktor. — **Seelsorge in einer neuen Welt.** Salzburg, Otto Müller Verlag, 1957, 382 p., Ö. S. 94. — In the sub-title, the author already indicates that he is dealing here with a local pastorate intended for laymen who wish to collaborate with priests. The first part of the book, theoretical, treats of the revival of the pastorate and its bases. The second part deals with the various spheres and the way in which this revival of pastorate must

be exercised : liturgy (introduction to the mystery) ; pastoral sociology ; family ; work ; propaganda techniques (press, radio, television, films). All these vital problems are correlated with those concerned with catechesis for adults and therefore deserve our attention. A statement of the technique and orientation of present-day missions among the masses ends the book. A very comprehensive bibliography completes each chapter.

HUBER, HANS. — **Geist und Buchstabe der Sonntagsruhe.** Salzburg, Otto Müller Verlag, 1957, 246 p., Ö. S. 82. — This essay, which is both historical and theological, indicates how we should observe the precept of abstaining from servile works on Sundays. First of all, theology requires that we look upon Sundays as the day of the Lord of the Parousia, of the Lord present among us ; it gives the commandment, not only a material, but an eschatological, allegorical and moral sense. Regarding the origins of the precept, the author retraces its history from the early days of the Church up to Constantine ; from Constantine to the Carolingian Reformation ; from the Carolingian Reformation to St. Thomas Aquinas inclusive. From theological texts, ordinances, customs and reports, it is evident that throughout the Christian era, apart from certain dark periods, Sunday — the day of rest — is the very centre of worship, and its whole meaning lies in the celebration full of joy at the Resurrection of the Lord. The mystery of Christian worship is therefore at the heart of the Lord's day of rest, and preachers must endeavour to bring this home to the faithful for their greater spiritual good.

LECLERCQ, Jacques. — **Christliche Lebensgestaltung. IV. Lebensordnung in Gott.** Luzern, Rex-Verlag, 1958, 228 p., Sw. Fr. 11. — The German translation of the *Essais de Morale catholique* of Canon Leclercq is now finished. As for the preceding volumes, we refer the reader to the many reviews of the French edition of this excellent work, in particular those in the *Nouvelle Revue Théologique*.

PRIBILLA, Max, S. J. — **Mut und Zivilcourage des Christen.** Frankfurt am Main, Verlag Josef Knecht, 1957, 158 p. — These sketches treat of Christian Fortitude, one of the moral virtues, drawing inspiration from the teaching of St. Thomas in the second part of the " Summa, " though it does not attempt to be scientific. Fortitude comprising, in this case, valour and civic courage (the author, having experienced their importance in times of peace and war) demonstrates in 18 chapters their necessity in the daily life of individual Christians and in family and social spheres. This teaching is centred on Christ who, by His words and examples, shows us how to practice this virtue and gives us the grace.

Collections.

RAHNER, Karl. **Über die Schriftinspiration.** — RAHNER, Karl. **Zur Theologie des Todes.** — SCHLIER, Heinrich. **Mächte und Gewalten im Neuen Testament.** Freiburg, Verlag Herder, 1958, 88, 106, 66 p.,

DM 5.20, 5.80, 4.80. — Professors K. Rahner and H. Schlier have started publishing a new theological series of 60 to 120 pages. **Questiones disputatae**. Despite its scientific aspect, it is not specifically intended for specialists in theology, but is also meant to help priests who are in the ministry to keep in touch with theology and help interested laymen. Therefore these essays are not limited to systematic dogmatic theology, but deal with theology in the widest sense. The subject-matter of the first booklets are : Biblical inspiration ; the theology of death, with a reference to martyrdom ; Dominations and Powers in the New Testament. By their content and method, the aims of instruction and edification of the authors are achieved. They are very sound and the texts and teachings of the Scripture and Tradition are much in evidence and will also be useful for sermons.

PEDAGOGY AND GENERAL METHODOLOGY

Grundsätze katholischer Schulpolitik. Freiburg, Verlag Herder, 1958, DM 12. — The Bund Katholischer Erzieher (Association of Catholic Educators) had already published a book entitled *Freiheit in Erziehung*. The present volume is no longer centred on freedom but on conscience and rights in education. Thirteen writers, among whom the Auxiliary Bishop Clevén, have collaborated, bringing much learning, competence and an acute sense of the duties and possibilities of the present time. We note among the headings : Christ, the Church and the Child ; The Purpose of Catholic Education ; The History of the Confessional Schools ; The Rights of Children and Parents ; The State's Rights and Limitations in Education ; The Teacher's Rights and Duties, etc. These disturbing problems are shown in a new light, with new arguments for new situations. Every educator should read these pages.

BOPP, Linus. — **Heilerziehung aus dem Glauben.** Freiburg, Verlag Herder, 1958, 148 p., DM 8.20. — In 1930, L. Bopp had already published a voluminous work on therapeutic pedagogy (curative). Since then, thanks to the development of kindred subjects : psychiatry, characterology, psychopathology, psychotherapy, and the increasing number of cases to be treated, this teaching has gained in importance and produced an abundant literature. The present small volume gives us the essentials. The fundamental theme is : the resources of the Christian Faith in educating the physically or mentally handicapped. This theme is treated historically and theologically, in the first three sections of the book, with great clarity and knowledge. The fourth part indicates the necessary moral qualities and the method to be followed by the educator to utilize the therapeutic resources of the Faith. This is an authoritative work on the subject.

HOLLENBACH, Johannes, S. J. — **Der Mensch als Entwurf.** Frankfurt am Main, Verlag Josef Knecht, 1957, 500 p., DM 17.80. — In our technical world, education is subject to new problems set by the influence of the

technical atmosphere or the physical and psychic development of children and adolescents : the predominance of technical knowledge ; the acceleration of physical growth ; delayed spiritual maturity, particularly moral maturity, etc. Our juniors possess, in their basic aspirations towards the absolute, truth, freedom, mystery, love, the necessary strength to overcome these new conditions of life, given due help and guidance. Unfortunately, instead of encouraging them, adults by their errors and general religious and moral behaviour counteract these hopes. It is not therefore a question of incriminating technical progress, but of resisting errors, of ensuring education consistent with the rules of a sound psychology and metaphysical and religious principles, of which this entire work constitutes a learned exposé. The pedagogical summary given with each chapter contains practical instructions. Educators will be grateful to the author for not having mutilated the science of education in this technical age by reducing it to experimental facts, but of having guided it towards true metaphysical horizons and to God.

SCHREYER, Lothar. — **Schaubuch zum Katechismus**. Freiburg, Verlag Herder, 1957, 166 p. and 69 ill., DM 22. — From time immemorial art has been a means of teaching religion in the Church. It is therefore not surprising that the new German catechism has each of its chapters illustrated with drawings and reproductions of paintings. These illustrations occupy whole pages ; 38 are reproductions of masterpieces, the work of Christian artists throughout the centuries, and 31 are drawings by Albert Burkart who drew so many designs for the new German catechism. The originality of the present volume consists in demonstrating, lesson by lesson, how much Christian art has endeavoured to illustrate the deposit of faith, and also how much these compositions can be used in catechesis. The teacher of religion will find here abundant intuitive material, together with an excellent commentary fully adapted to the mentality which presided over the production of the new German catechism.

SPECIAL METHODOLOGY

VAN ACKEN, Bernhard, S. J. — **Konvertiten Katechismus**. Paderborn, Bonifacius-Druckerei, 1957, 360 p. — For adults, this book follows the general lay-out of the new German catechism ; on the other hand the lessons do not follow the "Münich method." They are purely didactic, rather in the manner of a theological textbook, but unpretentious and easily accessible to the average intelligence. The four sections contain a great wealth of doctrine : God and our Redemption — The Church and the Sacraments — Life in keeping with the Commandments of God — The Last Ends. To settle the anxieties of converts and future converts, the author gives adequate space to positive theology and points out Protestant and modernist errors. However, his main object is to explain the Catholic faith. The analytical index at the end of the book greatly facilitates its use.

Woman.

RUSSMANN, Josef. — **Die Sendung der Frau.** Wien, Seelsorger-Verlag Herder, 1958, 320 p., Ö. S. 82. — In line with the development of feminine movements, quantities of books have appeared on the woman's Catholic mission. Scripture, the History of the Church and Pontifical Documents furnish an abundance of matter on this excellent subject. The lectures and talks in this book treat it as follows : The Sociological Importance of Woman — Woman Before God (Prayer, worship, devotion) — Woman in Married Life — Woman in the Kingdom of God (apostolate, preaching, charitable works) — Woman in the World of Labour and in the Professional Classes — Woman in Public Life. These monographs give not only dogmatic or moral considerations, but also much practical advice and directions. Thanks to his experience, the author can refer to a great variety of cases and either rejoices or is sad, encourages, gives advice, condemns or reproves. References to modern life are very apt and frequent.

Christian Humanism.

SIEMER, Laurentius, O. P. — **Aufzeichnungen und Briefe.** Frankfurt am Main, Verlag Josef Knecht, 1957, 250 p., DM 10.80. — Notes and letters which reveal a great soul. Father Siemer became famous through his religious broadcasts ; these pages reveal him more intimately at a time when he suffered persecution for justice's sake. We hope our young people will draw inspiration from such a fine, courageous example.

PAPINI, Giovanni. — **Gluckloch zur Welt.** Frankfurt am Main, Verlag Josef Knecht, 1957, 214 p., DM 9.80. — Here are some extracts from the original Italian " La Spia del Mondo. " The German translation in no way depreciates these passages by this celebrated author, leaving entire their poetry, discrimination and fascinating actuality. They are the last words of Papini on the world, on man, the times and religion.

Collections for Adults.

BODAMER, Joachin. **Der Mensch ohne Ich.** — FÄRBER, K. **Heilige sind anders.** — MICHAEL, J. P. **Christen suchen eine Kirche.** — PICARD, Max. **Die Flucht vor Gott.** — PIEPER, Josef and RASKOP, Heinrich. **Christenfibel.** — PIUS XII. **Von der Einheit der Welt.** — SCHNEIDER, R. **Die Rose des Königs.** — SIMON, Boris. **Abbé Pierre und die Lumpensammler von Emmaus.** Freiburg, Verlag Herder, 1957, 1958, 150-190 p., DM 1.90. — The collection " Herder-Bücherei " has reached its 21st brochure. The well-known books brought out in " pocket " size, with bright, shiny covers, drawings and photographs, are deserving, by their content and style, of a wide circulation. Through this edition, the House of Herder serves the interests of the masses of readers whose means are too limited to allow them to purchase expensive books. This social service will be much appreciated.

Louis MEILHAC, *Brussels.*

ITALIAN LANGUAGE

TEXTBOOKS ON RELIGIOUS EDUCATION

NOSONGO, Gesualdo and NEBIOLO, Giuseppe. — **Vivere. I. La verità cristiana. II. La legge cristiana.** Brescia, "La Scuola," 1956, 21 × 15 cm., 238-234 p. Lire 700-700. — The general title "Vivere" of this textbook on religious instruction for older pupils in Middle Schools expresses perfectly the impression given by a careful reading of the book : arouse and intensify the adolescent's Christian life by appropriate teaching. The first volume deals with God, Christ and the Church ; the second with natural morals and Christian morals. According to this general plan, grace and the sacraments, which will no doubt be the subject of the third volume, will impress the pupils more as a help towards keeping the commandments and less as a participation in the divine life bestowed by Christ. This arrangement, which does not take progress in catechesis into account, was probably imposed on the authors by the school programme. Nevertheless, we have no doubt but that the disadvantages will be amply compensated, for this textbook is in exact keeping with adolescent psychology, intellectual capacity and concerns ; we would also mention, the psychological introduction which awakens interest at the beginning of each lesson.

PASQUALE, Umberto, Don. — **Va e insegna !** Torino, Libreria Dottrina Cristiana, 1957, 21 × 15 cm., 552 p., L. 1500. — Textbook for catechists. The author wanted it to be complete and it is, indeed, at one and the same time a textbook on catechism, liturgy, Sacred History, history of the Church and catechetical pedagogy. The presentation of doctrine, liturgy, etc. is notional and didactic ; instructions for catechists are synthetic and abstract. Only in the second part of each lesson does the author propose a method of intuitive and active teaching for children : list of questions, short vocabulary, didactic norms, intuitive didactic material, examples, synoptic tables. In spite of its scope and sound doctrine, this textbook uses stereotyped expressions which will bring little light to the budding catechist : for example, in the lesson on grace : "the natural state of a thing is that in which it possesses and has at its disposal all that is necessary in order to be what it must be according to its nature." Metaphysics are worthy of better than this in modern language and catechists expect more enlightenment. However, the book is a useful instrument.

Dottrina Sociale Cristiana. Roma, CENAC, 1957, 20 × 13 cm., 468 p. — The well-known course by Italian Catholic Action on Religious Culture or Catechesis covers an 8-year cycle. The sixth year's subject is "Christian social doctrine." CENAC has published a teacher's book, "Guida," on this unusual theme in catechesis. It is divided into four parts : man and society ;

the family society ; man in the economic world and profession ; man and political society. The scope and value of this work can be seen from the lay-out of each lesson : synthesis, elements of Catholic doctrine, documents, aspects of modern outlook, didactic suggestions, applications in life and apostolate. This teacher's textbook has a dual merit : it gives a clear and complete statement of the Church's doctrine on political, economic and social questions ; it is drawn up, including the typographic presentation, in accordance with the principles of modern pedagogy.

Catechismo Della Dottrina Cattolica. Roma, Editrice Herder, 1957, 22 × 14 cm., 306 p. — The English translation of the new German catechism is a selection of texts from the original, and the drawings are coloured. The Italian translation has not followed this example, but is a faithful reproduction of the original and renders it — and there lies its merit — using all the genius of the Italian language. Those in Italy who are interested in new catechisms will wish to have this first-class document. It will be useful to all those who wish to deepen or review their knowledge of the Christian message (see article by A. Jungmann in *Lumen Vitae*, X (1954), p. 573).

TONOLO, Francesco. — **Catechetica Pastorale.** Asti, Libreria Dottrina Cristiana, 1957, 19 × 13 cm., 428 p., L. 800. — Fr. Fernando Salvestrini, director of the important review *Catechesi* has collected all the articles on teaching catechism in the many writings by Msgr. Francesco Tonolo, whose pastoral activity spread over 34 years. His counsels, both theoretical and practical, cover the history and apostolate of the catechism, the catechist's mission and interior life, catechetical pedagogy according to age, school catechesis, old and new forms of catechesis. Fr. Salvestrini has added an 80-page bibliography. This book certainly achieves its aim of giving seminarists an overall view of catechesis. There are, of course, deeper and more complete treatises, but this book will be of great use as the first step towards more detailed works.

EDUCATORS AND EDUCATIONAL ENVIRONMENTS

ROSSI, E. — **Vangelo e Scuola.** Brescia, La Scuola, 1956, 21 × 13 cm., 94 p., L. 350. — The great interest of this little book lies in the fact that the comments for teachers are taken directly from the Gospel. The author, a woman, presents and comments, for use in school life, a gesture or word of the divine Saviour, for example : On thy word... The good Samaritan... The wick that still smoulders... Those comments, in distinguished literary style, deal with the educator's great mission, the mercy, charity and perseverance which must be their driving spirit, the duty of respecting the spontaneity and dignity of the child, education in practising some of the principal virtues. Two well-known Italian personalities present this book : Msgr. Carlo Rossi and Prof. Gesualdo Nosengo.

TITONE, Renzo. — **Adolescenti Controluce**. Brescia, "La Scuola" Editrice, 1957, 21 × 16 cm., 88 p., L. 350. — In the form of letters, the author comes to the rescue of educators trying to train adolescents. The titles of the chapters indicate the many important problems studied in these pages: Is the adolescent really a mystery?... How to influence the adolescent... Budding Field-M Marshals... Friendship and Friendships... Unruly Boys... How to diagnose character... While noting the facts, behaviour and attitudes, the author examines the psychic, physical, social and individual causes. He concludes by advice such as, for example: Teach the adolescent the habit of recollection... Advise him to have frequent recourse to the sacraments of Penance and the Eucharist: or, on the secular level: education is a question of exquisite delicacy, tact, unbelievably sound balance.

COLOMBO, Angelo. — **Vivere coi ragazzi**. Brescia, "La Scuola" Editrice, 1956, 21 × 13 cm., 64 p. — The very many counsels for educators given here can be summarized in the idea expressed by the title: living with children. That means thoroughly knowing their environment, language, reactions, intellectual and spiritual needs, so as to reach them through education, which is both a call to duty and a better knowledge of Christian life. The homely style will be a factor of this book's success.

DE LA SALLE, San Giovanni Battista. — **Meditazioni**. Roma, Scuola Tipografica Lasalliana, 1955, 20 × 15 cm., L. 520. — These are meditations on the Gospels for Sundays and Feast Days. First there is a summary in three points, followed by amplification of each point; then a spiritual bouquet as conclusion. Every Christian will benefit largely from these meditations, although teaching religious and nuns will, more than anyone else, find food eminently well-adapted to the tasks, requirements and difficulties of their great vocation.

CASOTTI, Mario. — **Educa la famiglia d'oggi?** Brescia, "La Scuola" Editrice, 1957, 20 × 13 cm., L. 350. — This is the first volume of a new collection entitled: **Per la vita e l'educazione familiare**. Professor Casotti, with his well-known talent and long experience, tears to pieces the widespread idea that relationships between parents and children today are radically different from what they were fifty, thirty or even twenty years ago. Such an idea distorts, paralyses and nullifies family education. The outward form of duty and relationship of children towards their parents may have changed, but not the essence. The author gives many counsels, comments and examples which are particularly apt and show an acute sense of child psychology and progress in pedagogy.

AIMS AND HIGHWAYS OF RELIGIOUS EDUCATION

Liturgy.

BARSOtti, Divo. — **Liturgia e teologia**. Milano, Edizioni Corsia dei Servi, 1956, 19 × 12 cm., 80 p., L. 400. — This booklet contains noble thoughts on the relationship of liturgy to the word of God, to grace and theo-

logy. No commonplaces, but a presentation of doctrine enabling deep penetration of the Christian mystery. Extremely profitable reading.

PIZZONI, Canzio, Don. — **La mia Messa**. Perugia Grafica, 1957, 16 × 11 cm., 68 p. — On the occasion of his golden jubilee in the priesthood, Don Pizzoni retraces the steps of his vocation, training and career and renders glory to God for them. His story is accompanied by a commentary on Holy Mass and which expresses the thoughts and feelings which overflow his soul. This booklet can serve to show adolescents the fruits and greatness of God's service in the priesthood.

Apostolate.

L'**Apostolato dei Laici. Bibliographia Sistemática**. Milano, " Vita e Pensiero, " 1957, 25 × 17 cm., 264 p. — This well-furnished bibliography on the lay state and lay apostolate is the result of lengthy collaboration between the Catholic University of the Sacred Heart and the Permanent Committee of International Congresses for Lay Apostolate. Three parts: 1° basic problems: sources, lay history in the Church, theology of the lay state and lay apostolate; 2° special problems: Catholic Action, religious associations with apostolic aim, apostolate in cultural and intellectual spheres; 3° lay action on the international level. 2229 judiciously chosen books or publications are cited in this important work, which is the first of its kind: this shows how useful it is today, at a time when the problem of lay apostolate is more and more to the fore.

Christian Life.

BARSOtti, Divo. — **La Fuga immobile**. Milano, Edizioni di Comunità, 1957, 22 × 14 cm., 306 p., L. 1500. — Spiritual diary of a priest who was formerly professor at the minor seminary, then professor of mystique at the major seminary in Florence, and now spiritual director of several religious communities. These pages should be read by those who wish to increase their interior life.

BARRA, Giovanni. — **Appuntamento con la felicità. — Dove va la gioventù. — Maestri d'oggi**. Brescia, " La Scuola " Editrice, 1956, 21 × 13 cm., 240, 256, 312 p., L. 700, 700, 800. — Don G. Barra's aim is to throw light on present-day problems by personal accounts, some of them by well-known authors, but mostly gathered in the words, writings and acts of a contemporary elite with whom we rub shoulders every day without paying any attention, and amongst whom young people are not the least numerous. **Appuntamento con la felicità** tells of the ups and downs, joys and discoveries of fifteen converts from the four corners of the spiritual horizon. **Dove va la gioventù** shows the worth, opinions, attitudes, hopes and achievements of modern youth. Vivid and true, deeply true, they lay down implicitly the duties of catechesis and pastorate. **Maestri d'oggi** starts with

a fine chapter on the spirituality required of those in charge of young people. This is illustrated in the rest of the book by the example of seventeen educators, men or women, worthy of admiration. The varied stories of their ideals and activities are very engaging and edifying.

Alle sorgenti, Coll. — AGELINI, C., **Quattro Santi**. — FERRABINO, A., **Rivelazione e cultura**. — LA PIRA, C., **Le città sono vive**. — MEDI, E., **Meditazioni a vou alta**. — MONTANARI, F., **L'uomo e la folla**. — RINALDINI, E., **Il sigillo del sangue**. Brescia, "La Scuola" Editrice, 1956 and 1957, 18 x 21 cm., 150 to 200 p., L. 450. — The aim of "La Scuola" in publishing this collection, which is attractively presented, is to open horizons on spirituality in line with the needs and cares of our time. First of all, the authors are in general our contemporaries; they have lived, or are now living, their faith in the midst of the same joys and the same fears, the same enthusiasms and the same difficulties as ourselves. Secondly, their words and style convey the Christian message, the Church's teaching, their convictions and religious experiences in a language we easily understand and accept. It is not, of course, a return to the early "sources," but to enriching testimonies which young people in particular would gain much by knowing and meditating.

Louis MEILHAC, *Brussels*.

POLISH LANGUAGE

Catechisms and Religious Textbooks in the Primary and Secondary Schools. (Published from 1946 to 1957 by the Publishing Firm "Alber-tinum" of Poznań).

DYBOWSKI, Mieczysław. — **Jezus Chrystus na tle dziejów Starego i Nowego Przymierza**, część I i II (Jesus Christ in the Old and New Testament), 1955, 368 p. — This School Bible is centred on the person of Jesus-Christ, foreshadowed in the messianic prophecies of the Old Testament, accomplished throughout his life in the New Testament. This book helps to understand the Christian truths and give them practical application. It resembles V. Bartelt's German textbook, "Handbuch zur Schulbibel" 1957, but, in its present form, is not its equivalent.

OKONIEWSKI, St., LISIECKI, A., MAYER, W., RANKOWSKI, L. — **Historia Święta, Pismo Święte Starego i Nowego Testamentu w wypisach** (Scripture — Extracts), 1950, 283 p. — In conformity with the Christocentrism and kerugmatic method of modern catecheses, Scripture plays the most important part in this book. That is why the authors endeavour to adhere faithfully to the words of Holy Scripture, using the Polish translation of the Bible by Jacques Wujek, S. J., slightly modernized. Six of King David's psalms are given according to the translation of Polish poets such as J. Kochanowski, Fr. Karpiński.

DYBOWSKI, Mieczysław. — **Liturgika**, 1957, 167 p. — This textbook is meant for 12 to 13 year-old children, in order to develop their Christian personality. They find here, in prayers in common and paraliturgical ceremonies, the words giving the Good News of salvation. Throughout school, this book will help the child to take part in the liturgy of his parish church or elsewhere, and this is for him a living catechism ; it will also help him to unite himself through liturgical prayer to the Catholic Church, to the prayer of Jesus-Christ addressing the Father. The author stresses the special importance of the liturgical feeling in Christian education. He points out the aesthetics of liturgy, which, in modern pedagogy, are a considerable factor of the Christian personality. Taking into consideration international antagonism, he inserts prayers for bread, for the fatherland, etc. This book contains the new ceremonies for Holy Week.

KALINOWSKI, W. and RYCHLICKI, J. — **Dogmatyka katolicka** (Catholic Dogma), 1957, 151 p. — Secondary school textbook which aims at giving pupils a deeper knowledge of the fundamental truths of our faith and their interior harmony, a general sense of Catholicity and an understanding of the Church's mission. At an age when young people are inclined to see religion merely as an idea, a system or a philosophy, this book on dogma places the positive sources of Revelation, the "praeambula fidei", before them. The authors use modern expressions, avoiding the scholastic forms of XIIIth century theology. However, the difference between dogma and theological truths resulting from the opinions of theologians, is not always stressed. In the same way, the doctrine of the Mystical Body of Jesus Christ is incomplete.

BARANOWSKI, Z. and NORYŚKIEWICZ, J. — **Życie religijne** (The Religious Life), część I, 1957, 120 p. — This has been approved by the Minister of Education as a school textbook for the 3rd primary year (10 year-olds). It is a catechism of the explanatory type, giving stories and their explanations. The events and instructions of the Old and New Testament complete each other, with here and there some examples drawn from the lives of the Saints. It deals with the Creed ; the Commandments of God and of the Church ; the Sacrament of Penance ; the Holy Eucharist. It is meant, therefore, to prepare children for First Confession and First Communion. The two-colour illustrations representing biblical and hagiographic subjects are in impressionist style, reproducing the reality and not the subjective impression.

BARANOWSKI, Z. and NORYŚKIEWICZ, J. — **Życie religijne** (The Religious Life), część II, 1957, 114 p. — Approved by the Minister of Education as a textbook for the 4th primary year (11 years), this catechism is also drawn up after the kerugmatic, historical and genetic method. It uses specially the biblical stories of the New Testament. Its contents are divided into six sections : The Creed and the virtue of faith ; the virtue of hope and prayer ; the virtue of love of God and one's neighbour : the Commandments of God and of the Church ; virtue and sin ; the sacraments. It ends with a brief

outline of the religious environment and contemporary history of the Catholic Church in Poland, including a few photographs of cathedral churches rebuilt in Poland since the war. The illustrations are specially concerned with New Testament subjects.

BARANOWSKI, Z. — **Życie religijne** (The Religious Life), część III, 1957. — This textbook, for the fifth primary year (11-12 years) follows the same method as the above, but includes practically all the subject-matter of religious instruction. It presents very fine impressionist illustrations, mostly copies of paintings by great artists, some of whom are Polish. These prints have a liturgical and symbolical value, as they represent the supernatural effects of the sacraments.

Krótki Katechizm (The Little Catechism), 1957. — This is a summary of catechistic truths and prayers which children preparing for First Confession and First Communion must know by heart. A practical preparation to the reception of these Sacraments completes the book.

PIOTROWSKI, Cz. — **Katechizm Podstawowy** (Principal Catechism), 1957. — Approved by the Minister of Education for the 9-10 year old scholars, this catechism loosely follows the classical method: questions and answers, explanations, scriptural quotations, anecdotes from the lives of saints, exercises. It gives the most important Christian truths and a liturgical supplement.

FINKE, M. — **Szkice katechez do Katechizmu Podstawowego** (Plans for Catechesis — Explanations of the Principal Catechism), 1957, 160 p. — 81 catecheses corresponding to the 206 questions of the main Catechism. As it is chiefly intended for priests, the author has stressed the method rather than the contents. Although very concise, they are rich in doctrine and of high pedagogical value.

FINKE, M. — **Katechezy na pierwszy rok nauczania** (Catechesis for the first year of teaching), 1957, 139 p. — This book is specially intended for the use of catechists teaching 7 year-old children. The author demonstrates the method adapted to these children, the part which drawing plays in the teaching of religion, the advantages of prayer and of singing. These 24 catecheses, in which Scripture holds an important place, are Christocentric. The liturgy, parochial life and religious environment of the child are the subject-matter of several lessons.

Concluding this review, we would like to pay a tribute to the St. Adalbert Editions of Poznań, so faithful to their long tradition. They deserve well of the Church, their country and millions of exiled Poles.

Catechisms Recently Edited by Various Polish Publishing Houses.

Katechizm według ks. R. Filochowskiego, Częstochowa, 1949, 96 p. — Catechism of the classical type, with questions and answers, no doctrinal,

liturgical or biblical additions, as is found in other catechisms. It is universally used in Poland. Whole generations have learnt the Christian Truths in this book. It is within reach of a child's understanding, but should be used together with a small school Bible.

WOJTUKIEWICZ, J. — **Mały Katechizm dla przygotowania dzieci do I Spowiedzi i Komunii św.** (Small Catechism for Preparation for First Confession and First Communion) Wrocław, 1957, 32 p. — A classical catechism, concisely set forth with questions and answers. It is adapted to children but needs to be completed by a School Bible.

WOJTUKIEWICZ, J. — **Pan Jezus z nami. — Albumik kartkowy i obrazkowy do nauki religii rzymskokatolickiej** (Jesus-Christ is with us and The Little Album) Częstochowa et Wrocław, 1946 and 1957. — Editions of the Catholic Institute. In these two textbooks for the lower classes in the primary school, the author combines a type of descriptive catechism with the method of the active school which recommends drawing, usually coloured, for children. The school-child (6-12 years) thinks in terms of substance. That is why drawings seen and executed by children help them to understand the contents of catechesis. These two textbooks draw their inspiration from events and teachings of the Old and New Testament, liturgy and hagiography. The two-colour illustrations are in impressionist style.

Książeczka obrazkowa do nauki religii dla Klasy I (Small Book of Drawings for the Teaching of Religion to 7 year-old Children). Warsaw, Edited by the Loretanes-Benedictine Sisters, 1957. — This small book contains 40 two-colour drawings illustrating the most important events of the life of Jesus-Christ, of Creation and of the Fall. There are also subjects drawn from child and family life, the liturgy and lives of Saints. The pictures' aspect is very fine and the content is genuinely pedagogical.

CHROBAK, W. — **Katechizm nauki katolickiej dla klas V, VI i VII** (Catechism of Catholic Doctrine for the 5th, 6th and 7th primary classes). Warsaw, Edited by the Loretanes-Benedictine Sisters, 1957, 192 p. — This catechism, approved by the Minister of Education as a school textbook, is based on the catechisms of H. E. Bishop E. Likowski and Fr. W. Gadowski. It takes into account the most important definitions collated by the Polish Episcopate on 15.4.48. In addition to "formulas" this catechism is full of biblical, liturgical, moral, historical and canonical teaching. There are three main sections: the Creed; the Commandments of God and the Church; Divine Grace and the means of obtaining it.

MAKŁOWICZ, J. — **Mały Katechizm.** Wrocław, 1946, 64 p. — Although it follows the orthodox plan — Creed, Commandments, Sacraments — this catechism is alive to progress in catechetics. There are two supplements: a preparation for confession and communion; various prayers, among which those for morning and evening.

BIAŁOWAŚ, M. and DAJCZAK, J. — **Pan Jezus wśród dzieci** (Jesus in the midst of Children). Nowa Ruda, 1948, 120 p. — Textbook approved for schools by the Minister of Education, for preparing children for First Confession and First Communion. The contents are in four parts — The Creed, The Commandments, The Sacraments of Penance and the Holy Eucharist — and consists of questions and answers, Bible stories, anecdotes taken from the lives of Saints, etc. The authors are well versed in child psychology.

Finally we would like to mention the fortnightly review **Katecheta** (The Catechist). First issued in September 1957 by Fr. Marian Finke, it replaces the catechetical review printed in Warsaw from 1946 to 1949. The first Polish review of this kind was founded in 1897 at Tarnów by the Fr. W. Gadowski, and later published at Lwów until the war started.

Katecheta runs to 12,000 copies. The subscribers are teachers of religion in primary and secondary schools and parochial catechists. It publishes scientific works, articles on theology, catechesis, pedagogy and psychology. It is useful both for theory and practice. Thanks to Catholic authors, ecclesiastics and laymen, it awakens and develops catechetical sense and keeps its readers informed as to the results obtained abroad. Its catechesis for the primary grades does much to foster the progress of religious instruction. It is published in Poznań by the Editions St-Adalbert.

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IMPRIMATUR

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† L. SUENENS, *Vic. Gen.*